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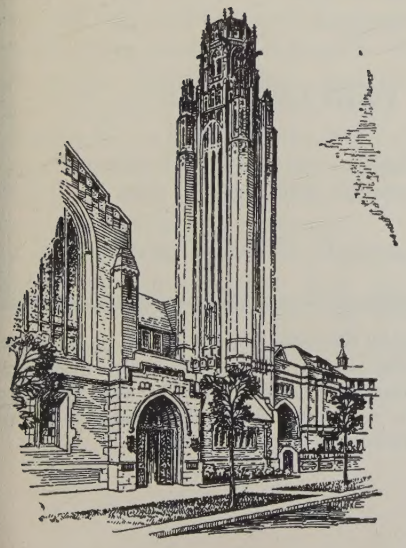

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXIX JANUARY 1939 NUMBER 1

BEHIND THE WORLD EPIDEMIC OF HATRED

By ALBERT W. PALMER

[*An address for the Federal Council of Churches' "Good Will Mission of the Air," delivered over a National Broadcasting Company coast-to-coast hookup on December 3, 1938.*]

I HAVE a friend who is chaplain of a mental hospital. All sorts of cases pass through his hands. Some of them suffer from delusions of grandeur and think they are Napoleon or Queen Victoria. Some of them are victims of split personality, others of melancholia. Others are paranoiacs. They have delusions of persecution; they hate and fear somebody. On practically all other sides of life they may seem to be fairly normal and well balanced, but, when you strike their particular obsession, they lose all poise, discrimination, and power of fair judgment. The person or the race or the church or the class which they hate or fear arouses in them an impenetrable hardness and unreasonable fury. They are like a child in a tantrum.

As one looks out on the widespread and desolating hatreds that beset the world today, it seems as though the whole human race were the victim of some vast epidemic of hatred—of paranoia, suspicion, and fear, and behaving like the child in a tantrum.

But my friend who is chaplain in the mental hospital does not hate the patients, not even the patients who are themselves very hateful. What he does is to try to understand them. He knows enough of psychiatry to realize that they are behaving in this unlovely and antisocial way because they are wounded souls, because they are suffering, because of inner fears and unresolved conflicts deep down in their mental processes. He believes that, if he could lay hold of these deep-lying causes, he could help them back to mental peace and poise and sanity once more.

In like manner the parent whose child comes home in a tantrum, livid with rage and utterly unreasonable, does not hate the child. The wise and understanding father or mother asks, rather: "How did

this tantrum happen to develop? Is the child hungry or undernourished? Has he a temperature? Is he coming down with diphtheria or scarlet fever? Has he been frightened by the boy next door? Is he afraid of something?" Just spanking the child or sending him to bed without his supper is a very superficial way to treat a tantrum. The deeper questions must be answered. The child must be understood.

So, as we look out on this world where whole nations seem to be engulfed in tantrums of hatred, Germans hating Jews and Russians fearing Germans, Spaniards hating one another, French and English in terror of fleets of bombing planes, Italians bent on conquest, Japanese disregarding treaties in their haste to subjugate China, Arabs rioting in Palestine, and American newspapers building up fear and attitudes of distrust toward other nations with tales of Nazi plots, Communist networks, Hitler's sinister designs on South America, or Japanese encroachments in the Pacific —and, as one contemplates, most terrible of all, the sufferings of the Jews on what seems a new and utterly inexcusable turn in the eternal road of persecution—as one reviews all this, I say, who can fail to ask: "Why? What's back of all this outburst of suspicion, hatred, and persecution? And what can an ordinary well-meaning American citizen do about it?"

One explanation is pretty thoroughly discredited, and that is the idea that these things happen because some nations and races are just naturally bad. People who dismiss the whole problem by saying contemptuously: "Oh, the Russians are always brutal" or "The Germans are beasts" or "The Japanese are cruel" or "The Jews had it coming to them" or "The Spanish would rather fight than eat anyway" are only betraying their own ignorance and superficiality. I have visited Russia and Germany. I know Spanish people and also Japanese. I assure you they are all just ordinary human beings, remarkably like the rest of us. If they misbehave, it is because they are in trouble, suffering from some fear, some mental conflict, some agony of soul.

The "devil-nation theory" of national misconduct, then, has got to go! In its place we ought to ask the deeper question: "What's the disturbing cause that arouses hatreds and impels nations to unjust aggression and ruthless warfare or persecution?"

I venture this bold answer and challenge you to apply it in every case. *The underlying cause is injustice, fear of more injustice, and despair of attaining fair treatment by peaceful means!*

Every nation that is misbehaving in the world today is doing so not because it wants to be bad and loves to kill and persecute people but because it is in a fear tantrum due to some form of injustice, largely economic. Germany is reacting to the injustices meted out to her in the Treaty of Versailles. Italy is behaving badly because of her population pressure and economic limitations. Japan with a population increase of eight hundred thousand a year can no longer support herself by agriculture alone but must turn to manufacturing. To develop industries, she needs markets and raw materials. She saw in China the nearest source of raw materials and the greatest undeveloped market in the world. Then why did she not trade peacefully with China you may ask? Because she saw Russia ready to descend on China from the north and filling China with communist propaganda from the west, while France, in the south, and England, in the Yangtze Valley, were building up spheres of influence. Japan has dealt harshly with China not because she hates the Chinese but because she fears European imperialism. What caused Japan's invasion of China? The ruthless imperialistic program and policies

of Western nations. Japan felt that her very life depended on getting the upper hand in China before it was too late. Japan will starve if she cannot become an industrial nation; and people will fight before they will starve. This does not excuse Japan's cruelty and ruthlessness in China, but it explains it.

As our own Secretary of State, Cordell Hull, has said in an unforgettable epigram: "If goods cannot cross frontiers, sooner or later soldiers will." This means that, if you build high tariff walls and other trade barriers so that certain nations cannot have adequate assurance of access to raw materials and the markets of the world but are doomed to permanent economic serfdom, then you create resentments which lead to war. If redress of economic inequality, injustice, and insecurity cannot be obtained by an appeal to fair play, then there will be an appeal to violence.

No one regards with greater horror than I do Germany's outrageous treatment of the Jews, but I also want to ask: "How did Germany get into this terrible mood? What were the forces that produced Hitler?" I am not content to get mad at Germany and Hitler. I want people to rise up in indignation against the forces that produce Hitlers and drive nations into such ugly moods. If the Treaty of Versailles and the post-war treatment of Germany are the causes of Germany's tantrum, then we must demand: "Who is responsible for the Treaty of Versailles and for the post-war treatment of Germany?"

No one sympathizes more deeply than I do with the tragic fate of innocent, peace-loving China. But, again, must we not ask: "What transformed the Japanese into the brutal conquerors they are?" A widely circulated editorial says: "We cannot drive barbarism back into its cave by trying to live on amicable terms with it. We can at least shut it up to fester and die within its own borders. We can decline to deal with it as a member of the family of civilized nations." This sounds very moral and heroic—but it is utterly false and superficial. Who evoked this barbarism? You cannot shut up whole nations and treat them like criminals without making them ten times worse than they are—and becoming like them yourself! We are in terrible danger in this country of losing our souls in a delusion of self-rightousness and a hatred of people we ought to take time to understand. By short-circuiting our emotional revulsion against persecution and aggression into the quick and easy reaction of hatred for Nazis and Japanese, we only blow out the fuse of reasonable understanding.

We oversimplify our problem and fail to deal with the real evil which is causing the trouble. We go on an easy and rather self-congratulatory debauch of hating Japanese and Germans when we ought to be asking how to relieve world-wide pressure of fear and economic injustice.

How can we here in America stop this epidemic of hatred? My answer to this question is threefold.

First of all, by not hating anyone. To draw a line between democracies and dictatorships and then carry on a propaganda of hatred, suspicion, and fear, emotionalized by atrocity stories and demands for boycotts and reprisals, leads nowhere but to more hatred. It only deepens the psychology of panic and unreason and sets the stage for war. Christianity does not say that we should love our friends. It demands a harder thing—that we should love our enemies. I commend to you the marvelous words of T. Z. Koo, the great Christian youth leader of China, who said recently at the University of Kansas: "My religion teaches me to love my enemy. Well, when I go back to China, there is my enemy sitting right

on my doorstep—waiting to be loved!" Not hatred, denunciation, violence, war, and more injustice for nations in a tantrum but love and understanding is what our age requires—together with a humble recognition of our own sins and our own partial responsibility for the shape the world is in.

Second, in place of hating anybody, we can do the works of love and mercy toward those who are the victims of the present world-tragedy. Homes must be found for the Jews, help must be given the Czechs, relief must be afforded to China, the wounds of Spain must be bound up. America, with its vast resources and relative abundance, should be the Good Samaritan of the world. We are partly responsible for all this trouble. We took sides in the World War and largely financed it. We held out the Fourteen Points before Germany as a bid for peace and did not insist upon their being lived up to at the Treaty of Versailles. We helped write that treaty even if we didn't sign it. We suggested the League of Nations and then failed to join it. We talked about a world-court but did nothing to help it function. We want world-trade but shy at world-responsibility. Perhaps we can atone just a little for some of our short comings by doing something just now to relieve the world's homeless, hungry, persecuted, and distressed.

But my third point is that the greatest service of all would be to restrain our hatreds and resentments while we look squarely and objectively at the economic pressures and injustices which produce in nations the misery and despair out of which Hitlers and Mussolinis arise and upon which they capitalize. Hasn't the time come for the United States to reduce the temperature of this world-fever of fear and hatred by calling a world-wide economic conference at which each nation should be invited to do three things? First, lay on the table a brief statement of its grievances. Second, present its proposed remedies. Third, set forth the concessions and sacrifices it will be prepared to make in return. Then let the conference recess for six months while all the world talks it over. Then come together again and do something constructive for world-wide economic justice to all nations. Just building up hatred of dictatorships will do no good. Dictatorships thrive on being hated! Let's build up, instead, love and justice and economic opportunity for all mankind!

THE HOLY ROLLERS COME TO TOWN

By ANTON T. BOISEN

[*Dr. Boisen, author of "The Exploration of the Inner World," and the Seminary's Research Associate in the Psychology of Religion, has recently completed a study of the ecstatic sects which have spread so rapidly across the country in recent years. A fuller report of his survey and findings will be published soon. The article that follows tells the story of these sects in one small city of the Middle West. Last spring Washburn College conferred upon Mr. Boisen the D.D. degree in recognition of his distinguished service in the study of religion and its relation to mental health.*—THE EDITOR.]

THE Pentecostal sects are going strong in my native town. They have both numbers and enthusiasm. They fill their churches not just on Sunday mornings but also on Sunday evenings and even during the week. Their people go not from a sense of duty but because of an interest which makes each believer a zealous missionary, eager to bring to others the good news of the blessing which he has found. The other churches look on with amazement. Troubled over the crudities of these new forms of religion, they wonder about the secret of their appeal. What needs are they meeting? What lessons can be learned from them?

FORTY YEARS AGO

The town in question is a college town of some eighteen thousand souls. Forty years ago as a town of six thousand it had merely the churches usually found in a middle western town of that size. There were Methodists, Disciples, Presbyterians, Baptists, a small Episcopal, and a small Catholic church. There were also representatives of Protestantism's rear guard, small groups which maintained a separate existence because of their greater resistance to change. The Covenanters still clung staunchly to the Reformation Principles of their Scotch-Irish forebears. They sang only the Psalms of David, they denied themselves the luxury of instrumental music, and they refused to vote until the Constitution of the United States should be amended to include a declaration of religious faith. The United Presbyterians, likewise Scotch-Irish, still refused to sing "human hymns," and the Church of Christ still held aloof from their kindred, the Disciples, because they could find no scriptural warrant for the use of organs in the church service. On the whole, however, our churches were fairly liberal and forward-looking. Aside from the older members there were few, even of the Scotch-Irish, who laid any great stress on the distinctive doctrines. We of the younger generation merely identified ourselves with the church of our parents and grandparents and wanted it to prosper without being required ourselves to make too great sacrifices of time or money. We accepted their faith as our faith without scrutinizing it too closely. Of course, we saw some differences. The Presbyterians, from the early years, had been identified with the college group, and their services of worship were adjusted to the standards of the "cultured." In the Methodist church, on the other hand, some of the older people still shouted their "Amens" whenever the spirit moved them without regard to the susceptibilities of the sophisticated. The Methodists, together with the Disciples and the Baptists, still held that one must be converted in order to become a Christian, and they

had certain techniques for inducing such experiences. Some of us who belonged to the more sedate communions went sometimes to the Methodist church to see the fun. But all of us believed more or less in revivals; and when Wilbur Chapman came to town, we all participated in his evangelistic services.

SOCIAL AND RELIGIOUS CHANGES

Since that time things have changed. The college has grown from eight hundred to six thousand, and with it the churches too have grown. The older churches still are there, but their visage is altered. The Methodists today worship in a large and costly church. The older people with their "Amens" have long since passed away. There is now a stately service which appeals to college people. No longer do they labor to produce conversion experiences. Such experiences in all the older churches have practically dropped out of the picture. In short, all the older churches are geared to the tastes and requirements of the college group.

But meanwhile the less privileged have also been increasing. There has been in this town a considerable industrial development. This has brought in large numbers of working-class families from the surrounding countryside. Since the depression these people have been hard hit. They are up against a grim struggle for existence. It is among these people that the Pentecostal sects have arisen. Going back after the lapse of the years, I find three Pentecostal Assemblies of Jesus Christ, an Assemblies of God, a Church of God, a Church of the Nazarene, a Wesleyan Methodist, a Free Methodist, and several small groups whose exact affiliations I have been unable to determine. The aggregate membership of these new sects is well over a thousand. All of them have come to town within forty years. Some of them did not exist anywhere before that time.

WHY THE PENTECOSTALS HAVE COME

The explanation of the rise of these new sects may be found first of all in the cultural factors they represent. They have been recruited from those who, rightly or wrongly, have felt they were not welcome in the older churches. In any case they have not felt at home in the atmosphere of the dignified service and have found the informality and spontaneity of the small "believers' groups" much more to their liking. And just as these people prefer "St. Louis Blues" to a Beethoven sonata, or the *Chicago American* to the *New Republic*, so also they prefer "When the roll is called up yonder" to "Our God, our help in ages past." They have therefore gravitated toward the culturally like-minded. Many who formerly would have found their home among the Methodists or the Disciples now forgather with the Pentecostals.

But this is by no means a full explanation. On a recent visit to one of these Pentecostal churches I heard the following testimony given by a manly-looking fellow in the early prime of life: "I know what it means to live in sin. I know what it means to have your conscience gnawing at your heart. I know what it means to have the load lifted and your heart flooded with joy. I know what it means to have God talk to you just as he talked to the old prophets. Yes, my friends, I can testify that God lives and works today just as much as ever he did." It was easy to see that this man was speaking straight to the heart of many who were present. They were people who knew what struggle meant, people who felt themselves beset with dangers both within and without. The message which this man gave in his testimony is the message of the Pentecostal churches. They proclaim individual

salvation from sin. They deal with a problem which for multitudes of men and women is still a matter of life and death. The older churches in their reaction against the excesses of nineteenth-century evangelism have gone too far. They are passing by on the other side at a point where men lie writhing in misery. Experiences such as this man described are with them a thing of the past. Right at this point the Pentecostals are on the job. They may be dealing in patent nostrums; they may be giving treatment without diagnosis—but at least they are giving treatment.

But most important of all is the sense of reality which pervades the religion of these newer groups. They are convinced that they have found God. They feel themselves able to bear witness to his presence in their own lives. They are sure that he talks to them just as he talked to the old Hebrew prophets. Evidence of this they see in certain unusual experiences. They find themselves uttering words which do not seem to come from themselves, dancing or thrusting up their hands as under the control of some power not themselves. They may even pass into states of unconsciousness. As men have done all through the ages, they interpret such things as manifestations of the supernatural. We may question the validity of that evidence, but that does not alter the fact that such an experience carries with it a terrific impact and that, wherever it occurs under group influence and is interpreted as possession by the Holy Spirit, the results may be definitely constructive. It gives men power to reorganize their lives and kindles in them a faith that is contagious.

THEIR SIGNIFICANCE

The history of the Christian church, as Richard Niebuhr has shown, furnishes many instances in which vital religious movements have begun in just this way. Little groups of like-minded persons, nearly always of the struggling, underprivileged classes, have come together on the basis of some new vision, some vivid sense of the presence of the divine. Others have been drawn into the fold on the basis of a shared experience. Then gradually the voluntary society becomes a church. The original believers are replaced by their children, and institutionalization follows. The sacraments become means of grace rather than symbols of confession. The creeds become standards of doctrine rather than confessions of faith. Even religious experience itself becomes standardized in the form of patterns which have to be induced by all sorts of meretricious devices. But the general process is one of leveling. The great prophetic forward movements are leveled down and conventionalized. The eccentric and regressive manifestations are leveled up and become respectable.

The Pentecostal churches undoubtedly belong in the group of the eccentric and even of the regressive. Their fundamental assumption that the divine manifests itself in the unusual, that the prompting which seems to come from without is of divine origin is highly dangerous. That same assumption figures also in the experiences of the mentally disordered. Moreover, I see in their message nothing which goes to the heart of the problems of this sick and suffering world. I find in it no social vision, no promise of social salvation except that which is to come miraculously with the second coming of the Lord. I am impressed by the diminutive size of the universe which that message depicts. It has in it no room for all that we have been finding out about stars and atoms and plants and men. It is merely a tiny world into which they may withdraw and feel themselves secure. Such a world may be satisfactory for the older people, but it is

likely to cramp the development of their children.

I am concerned about the misrepresentation of the doctrine of the cross which these sects perpetuate. The death of Jesus is for them a vicarious atonement. It is the price he paid in order that we may find personal salvation, not a way of life which we must follow in order that the Kingdom of God may come upon earth.

And yet I see constructive elements. With all their regressive features these groups are nonetheless part of Protestantism's advance guard. They are exponents of radical mysticism. They are manifestations of the spontaneous religious fervor of the common people. They represent their attempts to heal the sick of soul. To many distressed individuals they are bringing hope and courage and strength to keep going in the face of difficulties. In so far as they succeed in doing this, the economic and social status is likely to be raised. In so far as they succeed in holding their young people, they are likely in time to become comfortable middle-class churches. Some of these new sects are already well on their way toward respectability. Their sincerity and earnestness is then likely to find its reward in the improvement of the individual status.

These churches do have a message for us all. They tell us of the needs of the common man, of the grim battles which he has to wage both within and without. They reveal the need of a new kind of evangelism. They remind us of the message of salvation which is ever within the keeping of the Christian church, the good news of release from the burden of guilt and failure through faith in the Love that rules the universe. And they call upon us to reinterpret the doctrine of the cross of Jesus and to proclaim in flaming words its true meaning for a perishing world, that the cultural gaps may be bridged and that all who call themselves Christians may unite in the struggle for the redemption not just of the individual but of mankind.

WHAT IS THE TROUBLE?

By Wilhelm Pauck

NOT long ago, in "Middletown," I addressed a church mass meeting which had been called in protest against the recent anti-Semitic measures of the Nazi regime. In the course of the evening a resolution was unanimously adopted, registering the indignation of the two thousand people present at the inhuman treatment of the Jews by the German government. It was also voted to send copies of the resolution to the President of the United States and to the Jewish congregation of the city. After the meeting I attended a party of about twenty people, most of whom had heard me speak against anti-Semitism. In the course of the conversation it developed that a few of the men present were strongly prejudiced against the Jews. In spite of the fact that they had joined in the protest vote of the mass meeting, and in spite of the fact that they voiced their approval of what I had said, they insisted on repeating some of the common anti-Semitic falsehoods about the Jewish control of the United States government, etc.

Probably these men were quite honest

and sincere in their moral revolt against the Nazi persecution of the Jews. Their own anti-Semitic attitudes could not permit them to sanction a cruel persecution. But it cannot be denied that they harbored in their hearts feelings of the same sort which must dwell in the minds of those who make anti-Semitism one of the main features of their political system. In the last analysis their protest was, therefore, not only unjustified but also ineffective. For only he can justly voice his indignation at immoral and revolting human acts who sincerely strives to liberate himself from all hidden and open sources of the vice which he condemns in others. The moral history of mankind is full of incidents similar to that which I have just described. Again and again the warning, "Judge not, for ye shall be judged," has had to be raised in the course of man's struggle for the good life.

However, it is not for the purpose of launching an argument about the implications of moral criticism that I write about my experience in "Middletown." I rather wish, by reference to it, to point to the dilemma that confronts us at this juncture of Western civilization. For that which most baffles the observer of the present world-situation is the fact that, while there are many who can clearly state what ails the world, there are hardly any who can offer practical methods of improvement. We excel in diagnosing the sickness of our civilization, but we do not know what cure to prescribe. So the disease slowly spreads while we know it. What is worse, we do not do anything effective to prevent it from reaching us too. All of us are more or less in the same situation as the men of "Middletown" who protest against the glaring horrors of anti-Semitism but do not examine themselves and their own environment with the intention of eliminating unjust anti-Jewish feelings.

We condemn the Nazis for their cruelty against seven hundred thousand Jews, but we are forced to admit that plans for a mass emigration of these Jews to our own country would be impracticable, partly because we fear the latent anti-Semitism among our own people (see the editorial in the *Christian Century*, November 30, 1938). We accuse Chamberlain of having betrayed democracy to the totalitarian dictatorships, but we are not sure whether democracy would be worth fighting for because we fear that a war in the name of democracy would cause the establishment of dictatorships in the democracies themselves. The fact that each of the major European nations annually spends billions of dollars for armaments revolts us, but we cannot stop our own nation from entering the armament race with expenditures for arms which go far beyond the outlay of any other state. We say that the endeavor to conquer unemployment by unproductive public works—the building of battleships, war planes, fortifications, etc., does not solve the problem of unemployment or the problem of the right relationship between production and consumption; but we will not stop our own government from launching this very program. We are horrified at the complete disregard of many foreign governments for the freedom of the press, and we pity the people of these lands who are allowed to know only what their leaders want them to know; but we ourselves are compelled to accept the fact that our own so-called free press largely presents us with only that kind of information which is not contrary to the interests of the capitalistic publishers. We often praise individual freedom while we witness the extinction of personal liberty in public orders that treat their members as mass men; but we ourselves conform to the standards of a mass civilization. We feel that we are helpless against the demands of an industrial order of mass pro-

duction which, we fear, will collapse if it cannot reckon with mass consumption constantly stimulated by the appeals of a depersonalizing publicity designed for mass men.

Conflicts of this sort beset the lives of men everywhere. They create a dull pain in their souls. They want to act, but they feel they can't—and therefore they won't. They have the grave premonition that the psychological and spiritual conflicts will explode in acts of violence. This is the reason for the fear of communism, which vote-getting politicians then exploit. This is the reason also for the fact that, all over the world, people want peace; for they believe that if the catastrophe of war can be avoided, precious time can be gained for the solution of problems which now appear insoluble. Time, they feel, has always been the great healer, and for time's sake they want peace. In this they all agree—the followers of Hitler and of Chamberlain, of Stalin and of Mussolini; Frenchmen and Scandinavians, the American isolationists, and the absolute pacifists.

But quite apart from the fact that, while apparently peace is maintained, there actually is no peace (for the struggle for power is going on everywhere in the world), the conceptions of peace radically differ. Chamberlain's "peace for our time" is that of the British commercial imperialists. Hitler's "peace" is one which grants him his demands, inside and outside Germany. Japan's "peace" involves control of China. The "peace" of many Americans is designed to keep the United States apart from the rest of the world.

These differences in the evaluation of peace and in the motives for its maintenance indicate where the real problem of civilization lies—namely, in the determination of the life-values, individual and social. Those, therefore, who desire that the tragic folly of world-wide violence be averted by prolonging the time of peace can be sure that time gained will be life gained *only if they use the time gained for the clarification of the standards by which they wish to live.* Even this is not enough; if they do not want their love of peace exploited by peace-makers who by their "peace" terms express their own partial interests, they must make efforts to bring these standards to some realization. They themselves must make decisions and fight for them. But precisely this is the deep tragedy of modern life, that people are so tired of making decisions that they think the mere gain of time an achievement.

When I was in France during the weeks of the Czechoslovakian crisis, the presence of this tragedy was quite apparent to me. Outwardly the French people were calm, incredibly more quiet than the newspaper reports that were printed in America would lead me to believe. Inwardly they hid their tenseness in the hope that war would be averted by some means that they themselves did not care frankly to face. They thought primarily of the horror of the sacrifice of two millions of their men during the World War, brought home to them daily by the war memorials in cemeteries and public places. They were resolved that such a sacrifice should not be repeated. They wanted peace. They trusted in the ability of their statesmen to "maintain" it. And their statesmen did maintain it. But—they had to yield to Hitler's peace. Refusing to make their own decision for the values which they wanted to obtain by their peace, the French had to let Hitler make their decision for them. The time of "peace" they have gained has provided them only with a postponement of the decision, which now, under new conditions, hangs all the more pressingly over them.

Perhaps the French people were and are not really concerned over foreign policy as long as they do not have to sacrifice their fathers, husbands, and sons. Perhaps they are not even concerned over the character of their government as long

as they are given security in which to pursue the daily routine of waking and sleeping, eating and drinking, playing and watching others play, falling in love and marrying, procreating children and training them—the daily routine which fills the lives of millions of men and women. Doubtless thousands and thousands of German people, too, who will shout "Heil Hitler!" when commanded to do so, do not really care a rap for Hitler and the political principles of *Mein Kampf* as long as they can fill their lives with all the immediate things which are life's most concrete realities. Even many of the well-to-do Jews living in Germany had this attitude and stayed in Nazi Germany even though they had an opportunity of emigrating long before the recent crisis. Now they are caught in the net of those who, when people refuse to make ultimate decisions, make the decisions for them—but on their own terms. Just so the French people are caught in the net of the Munich peace of Daladier and Bonnet. Just so the Germans, who did not take Hitler seriously in the twenties because they did not want to act outside the frame of immediate opportunities, are caught in the net of the Nazis.

An opportunism which is based on the hope that in the long run everything will turn out all right and which avoids critical decisions of an ultimate nature is simply not sufficient for men to live by. For human life is anchored in the necessity of making decisions for an ultimate meaning. If men refuse to organize their lives in terms of this meaning, they merely drift along in dependence of what their environment may contain of traditional meaning-content, and finally they may altogether lose the sense of the meaningfulness of life. Then they have no choice but to obey those who possess some norms or standards for their actions, though they be false. Life becomes demonic, i.e., oriented to a meaning-content which brings temporary order into life only while increasing its ultimate chaos, absolutizing something relative (the nation, for example) instead of placing all that is relative under the judgment of the absolute.

The trouble with modern civilization is that men will not assume their responsibility. Some of them are drifters who are neither concerned for what is ultimately real nor for the consequences of their immediate acts. Others are desperately optimistic believers who trust that the ultimately real ("the will of God") will in the long run affirm itself and therefore excuse them from immediate obedience to the will of God (saying: "Hitler too must die"; "Truth will ultimately triumph"; "The armament race will break down by its own futility," etc.). Still others arbitrarily set up their own meaning, deifying something they themselves recognize as temporal and fragile, perhaps not knowing whether they want thus sincerely to contribute to the salvation of life or whether they want to avail themselves of an opportunity of satisfying their lust for power.

Most people belong to the first and second groups. They are either drifters or irresponsible believers. Among the latter we find those who protest against anti-Semitism and Nazi outrages, and other kinds of modern evils but do not do anything about them in their own lives. They know what goodness is, what right is. They believe in God. They are the hope of the world if they can be taught to do the good in their own lives which they so easily see neglected in others (in others particularly who are far away).

The churches are mostly made up of these people. It is good that the churches have learned that the affairs of state and nations and of the whole public order are their affairs, but it would be the death of the churches and of civilization if the churches, i.e., the Christian people, would proclaim the will of God but not do it with, and in, themselves.

YOUTH'S PROGRESS

By WALKER M. ALDERTON

[*Is your young people's society doing anything significant? Is it plodding along in old ruts or blazing new trails? Is it growing or stagnating? Professor Alderton, out of a rich experience supervising the field work of our Seminary students, presents here some concrete examples of activities and study, of religious enthusiasm and deep social curiosity among young people's groups in various sections of the Middle West. If your own young people's organization is making similar adventures, won't you share them with us?*—THE EDITOR.]

EDUCATION ON WHEELS

IN A prosperous area of north central Illinois, three autumns ago, five ministers sat down together to take stock of their programs for young people. The debits were many, but they had definite groups and a marked degree of personal interest on the part of individual members. They also had the embryo of a new plan, not unlike many others recently developed but needing distinctive planning for the needs of their five churches. Other conferences followed, and the plan took definite shape. They inaugurated the Christian Fellowship Youth Series for the young people's societies of their five churches. United meetings occurred in five respective churches on successive Sunday nights in the autumn, beginning on a convenient date in October and ending before disagreeable weather. Transportation was furnished by each church with the co-operation of interested adults, in itself a valuable tactic in directing the attention of parents and church leaders to their own young people of high-school age.

The five ministers had agreed upon a division of labor. One acted as dean or a general director, four taught courses in the four groups, for which all students were carefully registered. The registration was practically complete before the young people came together on the first evening. This had been accomplished by a preview of the courses in meetings at the respective home churches two or three Sundays in advance. The merits and interests of the courses and instructors had been talked up, young people had discussed choice of courses among themselves, they had been advised by their own minister, and their decisions practically made before arrival at the inaugural meeting. This prevented blind choosing on the spot and sidetracked the desire some might have felt to grasshopper about.

A typical session begins at 7:00 P.M. with opening statements by the dean and director as to courses and arrangements. Since each meeting was held in a different church, the series constituted a program of field trips and orientation visits to interesting neighboring institutions. When all were settled down, they gathered in study groups for an hour's session. A mixer with singing and refreshments followed, and the whole event closed with a carefully prepared service of worship with substantial content.

The first round of meetings brought an average attendance of nearly one hundred and twenty-five, which was practically constant throughout the series. Attendances taken in the opening assembly each evening stimulated a healthy competition among the various delegations. A second series in the spring was not so largely attended, but still a third series the next autumn again met enthusiastic response.

The young people turned eagerly to such group topics as "Can Youth Work for Peace?"; "What It Means To Be a Christian"; "Pathways to Creative Living"; "Modern Substitutes for God"; "Let's Investigate—Crime, Liquor, Speed, Gambling"; and "Symbols of the Church." A general excitement pervaded the communities during these series. Neither leaders nor participants agree upon just what feature did it. Local attendances in the co-operating societies remained high between series through fair weather and foul. Many young people in the meetings demanded that they go further with these same topics in discussions at home, saying, "Our home people need to hear what we have been talking about." It would be an oversimplification to claim that great numbers of these young people became excited students, or devotees of great causes, or settled in their major religious affirmations. But it can be claimed that the young people knew much more definitely what they wanted to do through their experience in participation; and certainly the ministers and parents found the stream of conversation taking sudden turns of sharp questioning or enthusiastic rebuttal which definitely reflected the contents of the courses. In one series two of the ministers' wives, both with superior formal training and wide professional contacts, conducted a course on "Girls' Problems." Needless to say, the course served as a springboard for discussions that went on long afterward. In the course dealing with "War and Peace" some youths took rank issue with the instructor on the bearing of some arguments he introduced from history. "I believe you are wrong about war in history," said one. "I'm going to read up on that and see!"

DOING GOOD AND BEING GOOD

A small suburban church finds its membership chiefly among artisans. The families represent second and third generations of northern Europeans. They were nurtured in a culture prevailingly Lutheran, Evangelical, or Roman Catholic. Many families with their young people have found their way into the community church. One winter when the depression and its attendant deprivations were at the most acute point, the young people developed much excitement about crime. They had before them the project of making a contribution to the Boys' Court, along with other young people's societies in the city. But their somewhat mild interest was fanned into a flame by local events. Certain members of their own age group fell into the toils of the law and were brought into court. Just when the Boys' Court project was being discussed, two boys in the neighborhood came under arrest for the second time and drew prison sentences. The young people's group talked about little else. One Sunday the leader brought up the case, though he was aware that all members of the group knew far more about it than did he himself. The talk got under way with such comments as these: "Those guys just wanted the stuff that the big shots have and they couldn't get it honestly, so they decided to steal it." "Naw, those kids were sent to St. Charles, and, when they got back, everyone looked at them, and they didn't belong to any of our gangs, so they had to be by themselves, and they couldn't get jobs, so they stole." "They wanted to get things for their girls." "Their homes weren't so good." "They were poor, and they want to be and dress like others, so they steal." "Their families were on relief, and they were hungry too. They were forced to steal." It was evident that the young people were not satisfied with their own explanations. They felt there were "plenty of topics for discussion." It required no urging to develop these into a list, among them: "The Place of Poverty

in Juvenile Delinquency"; "Unemployment and Crime"; "Our Homes and Crime"; "Reform Schools"; "Girls in the Crime Problem." Other topics introduced the question of the church and its influence.

The contribution to the Boys' Court took on new interest and led the president and several members to make trips of observation. At the first meeting of the new year the group took up the topic of "What Are the Forces at Work in our Community Making and Breaking It?" This whetted interest for what happened at the second meeting when the president reported upon his trip to the Boys' Court. A part of it follows:

I got into the wrong place in the beginning, but Mr. Marriot met me and took the group right up beside the judge. Gee, it was just like a grandstand seat. Gosh, I expected to see a whole row of weeping mothers with their sons. But the guys who were there were nicely dressed, but, boy, were some of them tough. Boy, you'd think that they could chew nails. The judge would ask them questions, and, if they felt like it, they'd answer, and, if they didn't, they wouldn't. They lied like the dickens to him. But he was a smart guy. For example, one boy was brought up, and the judge said, "I think you have been here before." The boy said, "Nope, I have never been here before." But then the judge said, "Weren't you here on the case of so and so?" and then the boy admitted it. I expected the judge to be hard-boiled. He was just as nice. He talked stern to them, but he was kind. One case was funny as the dickens. Gee, a house "dick" from Woolworth's came in all bandaged up. Then they let him tell his story. Two kids had been ordered out of the store, it seems, and they asked why, and the "dick" got fresh and grabbed them. Well, the smallest kid, he was only a little shaver, let the cop have it when he got them to the alley. Then the cop fell and cut his head. Gee, it was so funny, this big cop and these little kids. The judge let 'em go.

The judge told visitors afterward what he thought young people needed, and the representative of the Church Federation working in the Boys' Court explained the parole system. The president's visit had given him a thrill, and he communicated this to the group in the church. Interest became dramatic again in a few weeks when another gang of boys and girls was rounded up in the neighborhood by police.

Mr. ———, we'd like to ask you something. Can they send this girl up, when she didn't do any of the stealing? She only sold the stuff. Now what will they do with her? We know her, and she was the nicest girl, real quiet and nice manners and everything.

Another bit of conversation:

"Did you fellows know any of the boys?" Answer: "No, we didn't know 'em. They didn't go around with our gang. The mother was to blame." [The mother has been arrested as the leader of the gang.]

The group was interested for many reasons, some articulate and some inarticulate. More than once it came out that individual members in the church group admired the courage of the youthful criminals. Said one girl regarding the young woman who was arrested, "Gee, I didn't think she had the nerve, she was so quiet." Events, discussions, reports, trips, conversations outside of meetings, and final commentaries—all these contributed to a sober interest in the forces at work in their own community. The long arm of the law reached into their very midst. Their perplexities became the rallying points for sober reflections and a little training in fundamental understanding of their larger environment.

RELIGION, TOO!

The young people's department in a large city church, contrary to much practice, has concentrated its programs and discussion and much of its organizational activity in its morning sessions. A few

university students from outside the city came into the group, which was composed chiefly of university students and business young people from the church families and community. A definite advance in the pride and ambition of the group took place through some experiences in planning their programs last year. In a program committee meeting the thoughtful chairman broke the ice by saying she would like to know what the group thought about God. It was evidently prompted by her own experience, and she felt it was on the minds of many of the young people. The committee, after adequate discussion, suggested such topics as: "Why Religion, Anyway?"; "Jesus' Idea of God"; "Jesus' Idea of the Kingdom of God"; "My Personal Experiences with God" (using the pastor as speaker); and closing with the topic, "My Idea of God," in the form of a group discussion. The young people accepted the topics with the understanding that they were not seeking to gain an immediate unity of opinion but to clarify their ideas. A discussion and summary toward the end of this first unit provided a transition into a unit which followed on "Some Phases of Personal Religion." An attitude test on which young people responded to various statements about God brought out significant differences and stimulated wide participation. On the question, "Do you think that God's purposes are best shown by the character of Jesus?" twenty-eight said "yes" and none said "no." But twenty-six said "no" and only two said "yes" on the question, "Do you think of God as getting great enjoyment from being praised by men and angels?" Similarly, twenty-seven recorded "no" and one a "yes" to the question, "Do you think that God is interested mainly in having people obey the Bible?" These divergencies in opinion evoked sharp interest and rebuttals, as did the questions pointing toward practical inferences, such as, "Is the Kingdom something which can grow to fulness in the hearts of individuals regardless of the social order in which they happen to live?" Upon this, twenty-four said "yes," three "no," and one was doubtful; but on the question, "Is the Christian church as we know it a fair working-out of what Jesus meant by his Kingdom?" twelve said "yes," twelve "no," and four were doubtful.

Here are major questions. Evidently the minds of the young people felt the impact of the series of discussions. In turn, their own judgments formed the basis for both self-scrutiny and social outlook.

Later in the year the committee found the society unanimously clamoring for the unit system of study. Such a unit was again developed, taking the group into areas of community conflict. Group discussions, readings, reports from conferences, and visualized facts helped to concentrate attention for a period of a month on "The Relations of Negroes and Whites." Such problems constitute the everyday curriculum of painful experience from which all too many of their neighbors never escape into fresh learnings and new interests. Certainly, these units helped these young people that far at least!

HALF-GODS AND GOD

By Matthew Spinka

ONE of the chief causes as well as characteristics of the decadence of our own age is the vague and unconvincing sense of the existence of spiritual values—of God. The world, the material world of machinery and of armaments, of economic greed and imperialistic politics is so much with us that great numbers of men consciously count with it alone and have lost almost all sense of the realm of spiritual verities. But no human life can be lived nobly unless it is meaningful.

And without God the world has no meaning. If the cosmos is no more than a fortuitous concourse of atoms which by a process of mechanical evolution in some still mysterious way have resulted in the kind of material and mental reality with which we are familiar; and if there be no purpose back of it and in it and no goal toward which this evolution is directed, then it is meaningless. To say that meaning exists alone in the human spirit and human purposes is an unworthy and useless evasion of the unescapable implication of this view. For if there be no purpose or meaning in the cosmos, whence has the human purposefulness come? Is not man a product of the universe? And how can the product contain something which does not exist in the matrix from which it was derived? *Ex nihilo nihil est.* Accordingly, if there be no God, the only goal to which humanity may look forward is the gradual cooling-off of our own planet and the ultimate extinction of our species; the brave aspirations and fond hopes of a better world on the part of the best of men are but a vain and unsubstantial dream. Then indeed "life is but a tale told by an idiot, full of sound and fury, signifying nothing."

Moreover, if one has lost faith in God—faith in the ultimate rationality and goodness of the cosmos—one cannot believe in man either. For the meaningfulness of human life is necessarily dependent upon that of the cosmos. It is precisely this loss of direction, the lack of purposefulness, which has been the malady of Western civilization for more than a century. Logically enough, it led to the loss of spiritual vitality, to a sense of fatuousness of all endeavor, and ultimately to self-destruction. T. G. Masaryk, the former president of the tragic-fated Czechoslovakia, and one of the greatest souls of our times, in his early life was puzzled by the strange social phenomenon of mass suicide which characterized the nineteenth century. He wrote his habilitation dissertation on this subject when he became the *privat docent* of the University of Vienna. He concluded that it was specifically the loss of religious faith which lay at the basis of the strange malady of the modern man. As long as medieval man believed in a loving Father whose care marked the fall of even a sparrow, he could submit to his fate in the conviction that God's overruling providence would bring good out of evil. The loss of religion was responsible for the loss of the sense of life's meaning, the sense of futility, of the worthlessness of life. The process resulted in skepticism, pessimism, immorality, gross debauchery, disgust with life and with one's self, and finally suicide.

Masaryk proceeded to develop this thesis in a series of articles devoted to an analysis of the nineteenth-century European literature. Everywhere he found abundant confirmation of his hypothesis. He regarded Alfred de Musset as typical of the modern generation which, having

lost faith in God, tried to find a substitute in a woman. Musset's Rola in his atheism was proudly defiant of God, but his debauchery in the end filled him with disgust; and, after a final revolting fling at immorality, he solved the problem of life by committing suicide.

Nietzsche, because of his denial of God, found the ordinary man disgusting and unworthy and pinned his faith on some future impossible "superman." The same theme that without faith in God man's life loses all real meaning is found in Dostoevsky, Tolstoy, and a host of other great writers of the century. Dostoevsky's "dark souls" suffer and cause others to suffer. Raskolnikov, in *Crime and Punishment*, revolts against the divine law and, like Nietzche's "superman," sets himself against the God-man. The result is murder and demonic suffering until repentance brings peace of Raskolnikov's tortured soul. The same theme is propounded by Tolstoy in *Anna Karenina*, for he knew from his own bitter experience whereof he spoke. Tolstoy tells us that the sense of life's meaninglessness tortured him so intensely that for years he used to hide every piece of rope away from himself, so that in a moment of weakness he might not succumb to the temptation of hanging himself. His *Anna Karenina* is a penetrating study of the gradual deterioration of a fine human soul; step by step, relentlessly, Anna is caught in the mesh of the net which her own moral failures had woven, until in the terrible final scene one hears the nerve-racking screech of the locomotive wheels under which Anna flung herself in despair. Yes, without faith in God, no noble human life can be lived.

It is therefore perfectly logical that at present human life is cheap and human personality everywhere denied freedom. If there is nothing abiding, nothing sacred per se in human personality, if man is but a peripatetic chemical laboratory driven by the sex impulse, then he possesses no permanent value. The totalitarian states are built upon the philosophy that the individual is subordinated, body and soul, to the interests of the class, the race, or the nation. The leaders of these states not only dictate the conditions of the political and economic life of each individual, but they claim control of his mental and spiritual life as well. By means of ruthless propaganda and control of all public opinion—schools, newspapers, radio, drama, religion—they are able to impose their world-view upon the rising generation. If the human soul has no eternal meaning, then such treatment is only a logical deduction from the premise.

And, lastly, the sense of emptiness, meaninglessness, and futility of life without God drives modern man to put something less than God in His place and to worship something that is not worthy—and may be altogether unworthy—of supreme allegiance and loyalty. Man creates half-gods, worships, and renders abject obedience to paranoiacs drunk with the sense of their own power—the Lenins and Stalins, the Hitlers, to whom almost divine honors are offered; the Mussolinis and the Hirohitos, who actually and in all earnestness demand and receive divine worship. William Paton in one of his books writes about a temple in India in which the sole object of worship is an immense relief map of Mother India. Those Hindu sophisticates who regard themselves as too emancipated to worship the ancient gods of the Hindu people still have something to believe in. The teeming millions of czarist Russia—intellectuals and illiterates—whose lives had been empty of all real purpose, who had lived by bread alone when they could get it, were suddenly awakened to a new life-purpose when Lenin gave them something to live for; he aroused them into a fanatical frenzy of enthusiasm for the class conflict and the distant, pale

ideal of a classless society! Hitler, too, knew the aching void of the lost young souls of Germany, embittered by the defeat, hopeless in the face of the future, with nothing to believe in! He became the all-powerful leader, the unquestioned master of the German people because he gave them a sense of worthfulness of life by arousing a fanatical and mystical devotion to the German folk racialism. They are strong because they believe! What a pity that it is a lie they believe in and that their gods—der Führer, Aryanism, and the blood—are not worthier of the devotion lavished upon them. Mussolini has accomplished the same result by the everlasting shouting of lyrical babble about the glory that was Rome. Emperor Hirohito, who is literally regarded as a divine being, by reason of his mythical descent from a Japanese goddess, Amaterasu, claims and receives absolute and unquestioning obedience from his people. Millions of Japanese will invade China and at his word kill and destroy and die in their turn.

Sometimes it is said that the age of faith is long past. By no means! Our generation believes fanatically—but not in truth—only in propaganda. The worship of these half-gods will ultimately lead to destruction; witness the barbarisms perpetrated upon the Jews by the Nazis. Logically, it must lead to conflicts between the different objects of loyalty. There is no possibility of overcoming these half-loyalties, these substitute gods, except by worship of the true God. When God arrives, the half-gods vanish. Nothing is worthy of a man's worship but God. Only He is greater than man. To worship less than God is to be less than man.

RELIGION NEEDS ART

By Elizabeth Grill Watson

[*Mrs. Watson, who studied at the Seminary last year, is now on the staff of Association House in Chicago. Her husband is completing his Ph.D. studies in the University of Chicago.*]

THE generation to which I belong does not remember the World War. I have to keep reminding myself of that over and over again. I spend a great deal of my time and energy in the Industrial Department of the Chicago Y.W.C.A., where it is my job, among many other things, according to the manual, "to educate for peace." I have been astonished in the last year to find among the factory workers with whom I am associated the same sentiments and attitudes that prevailed twenty years ago. There is the same hero worship of the Abraham Lincoln Brigade recently returned from Spain, as for the "boys" who went "over there." It is no longer "Make the World Safe for Democracy" but "Make Spain the Tomb of Fascism." And the same hatred that was poured out against the Germans is today turned in the direction of the Japanese in the blind boycotting of all things made in Japan. Within the last few weeks the Germans themselves have come in for their share of it. I thought at first it would be simple to combat. All that I needed to do was to remind them of the World War, and they would see it at once. But telling them about the World War simply didn't

make any headway. They do not remember it—it has no meaning for them. They keep saying, "But that was twenty years ago."

But I know about the World War, and I am no older than most of them. It is true that I did not send off a fiance and a brother to be killed then, but I have read Vera Brittain's *Testament of Youth.* I do not know life in the trenches firsthand, but I have read *All Quiet on the Western Front* and Siegfried Sassoon's poetry. I did not face court-martial and execution for trying to help my brother to escape from jail, but I have seen Fred Eastman's play, *The Great Choice.* And I know about the World War not only through the art of literature but also through painting and even music. And in my education for peace I need art to express what mere words cannot convey.

This well-known psychological fact has been brought home to me sharply in the last few years: that we only know those things which we feel. I grew up in a lovely, cultured, sheltered home in a residential suburb of a large city and in my simple ignorance supposed that all men lived likewise. It is true that I passed slums on my way to the city, but I always buried my nose a little deeper in my newspaper or book when the streetcar went through the dingy part of town. I didn't *feel* that it was really people who lived there. Courses in labor problems and sociology didn't help me to know what it is like to live in want and discord and filth. Studying unemployment tables didn't help me to feel what it is like to be out of a job. But since I have come to know the Angelines and the Stellas and the Roses who make the clothes I wear and the radios I hear and the candy bars I buy, I know what it is like to work in a factory; I know what it is like to be out of work; I know what it is like to go on relief!

But we cannot hope to experience everything firsthand that we need to feel concerned about. Neither can we always know through personal contact with those who have experienced the things we would understand. But most of these things have been expressed through art by people who have known them; and, if we will, we can make their knowledge our own. These things that we cannot know directly must be expressed artistically in order that we will feel them deeply enough to act upon them. Mere lecturing from the pulpit will not make us feel. Distribution of prosaic literature will not accomplish much. I watch people in streetcars read in their newspapers about the persecution of the Jews in Germany, then turn to the comic strips without a change of expression. They do not feel the persecution, even though they might be able to recite the cold facts. They are not impelled to aid the refugees because they do not feel the need. Religion needs plays and music and book reviews and poetry to make us feel things, so that we will act. *Religion needs art to help us to feel things which we may know as abstractions.*

And, too, religion needs art to help us to know more clearly the things which we feel. We to whom religion is a calling too frequently forget that we are dealing with holy things. Here in the Seminary, for example, our constant study of religion makes it become, shall I say, a bit commonplace. We cannot eat meals without discussing theology. We dissect Christianity in the classroom. In one of my courses a student wrote as a term paper "An Analysis of Pastoral Prayers in Four Chicago Churches." Another student went to a Quaker meeting and timed to the second all the periods of silence. In our preoccupation with techniques we forget so often that we are trying to lead people to God, and our clumsy well-meaning

hands obscure the holy things with which we deal.

I want to make a little plea to you who conduct services of worship—a plea for more art in your religion. Please think of the worship services as more than opening exercises leading up to the sermon, and plan them carefully. Please look over the hymns you choose—the later verses as well as the first—to see if they are all beautiful. And don't sing just the first and last verse when the middle ones are needed for artistic and organic unity. Please look at the scripture before you read it, and then read it as if it were a great piece of literature—which it is—and not as if it were just a routine to be performed before the anthem. Let us make more intelligent use of the great heritage of art and beauty that is bequeathed to us—the expression of men in all ages who have sought for God and have in a measure found him. We feel these things so deeply; we need art to bring them out into the world of speech, that we may know them better.

During my four years at college I attended an Episcopal church regularly. Although I was brought up on the Apostles' Creed, "I believe in the communion of saints" never meant anything to me until I became familiar with the Episcopal service. There on Sunday morning I could feel it—a unity and harmony with the long line of great Christians. I shared in the beautiful prayers and collects they left behind. I felt what they felt. I too was seeking God. The art they left behind has given me communion with the saints of the past.

For as long as I can remember I have been writing poetry. It is my attempt at artistic expression of my religion. In the last analysis I am not writing for myself or people around me; I am writing for the unborn generations of my children to tell them that today I found God here, and yesterday he crossed my path there. I am reaching out with slender fingers into the future.

How barren religion would be if we had only the present, if we had only ourselves! Art binds the past and the present and the future together. Art transcends miles of space and years of time. It knows no barriers of language and culture if it is true art. In these days when the world seems to be disintegrating, religion needs art to bind us together. And the love close-binding all mankind is surely no less a thing than God.

SUGGESTIONS TO THE ALUMNI

By the Faculty

[*To each faculty member the Editor put the following question: "If on January 1 you could walk into the home of one of our alumni, what would you say to him? You would, of course, ask him about himself, his family, his church, and his work. After that he might put similar questions to you. And then—oh happy hypothesis!—suppose he should say, 'I have been so busy in my own work I'm afraid I haven't kept up with the studies I pursued under your teaching. Have you any suggestion for me? In particular will you tell me of two or three books in your field I'd do well to read?' What would your answer be—in 250 to 300 words? Won't you let me have it? Make it as informal as a personal conversation. The compilation of these answers from our faculty will be our New Year's message to the alumni.*"

The following suggestions have been submitted in response to this question. If the alumni, in turn, wish to make suggestions to the Faculty, we shall be happy to receive them.—The Editor.]

By Albert W. Palmer

First, *preaching*. I would emphasize the importance of variety and balance. Don't harp on the social gospel all the time, but don't neglect it either. By the way, I have the privilege of being one of a small committee, along with Frank McCulloch and Stoddard Lane, to present a view of the Maytag Washing Machine strike in Newton, Iowa, and suggest what ministers and churches may learn from it. We hope this report will be published as a number of *Social Action*. If it is, you may find material for thought and possibly the seed of a sermon in it. But I hope you will also find some sermon suggestions in Fred Eastman's biographical studies called *Men of Power*, and in such a brilliant little book as *The Miracle of Preaching*, by J. E. Park, or in the three stimulating books by Luccock, Schloerb, and Edgar DeWitt Jones, which I have reviewed in this *Register*.

Second, *worship*. As I travel around the Middle West, I am impressed with the fact that the preaching on the whole is better done than the worshiping. I wish I might stir you on to a divine discontent with worship services in which the choir sings a concert to the audience instead of leading a congregation in an experience of spiritual aspiration, and in which the worship service fails in impressiveness and leaves no sense of contact with the presence of God. How to make our church services really grip the emotional needs of people, awaken their consciences, quicken their aspirations, and send them forth with renewed courage through a sense of the undergirding presence of God in all of life—these, it seems to me, are the major problems before the leaders of public worship today.

Third, *pastoral counseling*. This is bound to come increasingly into the work of the modern minister. This means something deeper than just pious platitudes given as advice. It means some understanding of the underlying motivation and mental cross-currents of life. Often it is not giving advice at all so much as helping the person most concerned to think his problem through. With a deeper understanding of pastoral counseling and practical experience in trying to understand and help people in their problems, there is sure to come in the years ahead preaching which will be much more vital and gripping. No perfect book in this field has yet arisen, but meanwhile ministers ought to know such books as *Solving Personal Problems*, by Harrison and Grace Elliot; *Living Religion*, by Hornell Hart; *The Art of Ministering to the Sick*, by Cabot and Dicks; *When You Call on the Sick*, by R. L. Dicks; and *Alcohol and Man*, by Haven W. Emerson.

To be a balanced, live, and interesting preacher with a stimulating religious message; to be able to lead people into a mystical experience through service of worship; and to be able to help people to understand themselves—these three areas indicate the fascinating and thrilling task of the modern minister. I hope you are all having an awfully good time working at it.

By Benjamin W. Robinson

Have you kept alive your comradeship with the historical Jesus? Or have your church programs, your social service, your emergency calls, and other pressing engagements made you partially forget that there was a man of Galilee who, like us, faced very critical and hazardous situations for himself and his community? He started something which has proved of vast importance to us all, and we have the responsibility of carrying it forward. The peril of losing our contact with him is vididly portrayed by Cadbury in his book, *The Peril of Modernizing Jesus.*

It is not so necessary to be acquiring new critical information as it is to keep the companionship fresh and effective. One of the best little books in this direction is Burton Scott Easton's *What Jesus Taught,* reviewed on another page of this *Register.* With it in hand you can read a few of the sayings of Jesus in a new dress and contemplate something of their beauty and warmth. Or with no book at all we can make earnest and sincere efforts to distinguish between the Christ of the church and the Jesus of history. Both are alike valuable. Neither can live without the other.

There is a further source of constant inspiration to be found in the study of the changes through which the Christian gospel went in meeting its first great opportunities. What Paul tried to do was in some ways even more difficult than our modern perplexities. Build up a fellowship with Paul and with the other writers of the New Testament through such a fascinatingly written book as E. G. Goodspeed's *An Introduction to the New Testament.*

Let the new year bring back to life some of the friends you may have been neglecting. Remember that Paul was a man who had something to do and did it with amazing effectiveness; that John and other early Christian leaders not only can give us pointers and give advice but can by their comradeship and personal cheer still talk to us and give us the right hand of fellowship.

By Arthur Cushman McGiffert

What are you doing in your weekly ministers' meetings these days? Are you sharing pastoral problems? I've been told that one reason for the striking advance of that form of pastoral service known as psychiatry is that these men study their "cases" together. They consult one another on them. Thus one man's insight becomes the wisdom of them all. And I suspect that some of our ineffectiveness as pastors comes from our having to make our fumbling and often bungling way into larger knowledge of the emotional intricacies of our people alone and unassisted. How would it be to take some type of problem like youth in rebellion, or people who collapse under depression pressures, or those inaccessible to friendliness? Make case studies. Make fifty studies of the same kind of person, each minister contributing his own analyses and explanations and proposed treatment. I can see a danger in counsel of this kind. We must not break the precious seal of secrecy which is the guaranty of our further success. Perhaps we could discuss the problems of people in former parishes, sufficiently disguised, of course.

By the end of such a series of weekly meetings, the pastoral service of all the ministers participating would have taken a turn for the better. And—at the long last—whatever the future political and social orders may be, whatever school of theological thinking shall voice our deepest convictions, churches will still be made up of people who are trying to find their way in life, and ministers will still have, as their perpetual care, the care and cure of souls.

By Wilhelm Pauck

I think that you will find two works greatly rewarding. When I read them, they gave me a real thrill. The first one I have in mind was written by Professor Hans Lietzmann of the University of Berlin. In my opinion, he is today the outstanding historian of the ancient church, the last representative of the distinguished generation of the Harnacks, Holls, and McGiffertS. The two volumes of his *History of the Ancient Church,* which have appeared in English (four more are to come), will give you a picture of the growth of Christianity as full and multicolored as you have ever seen. The second work to which I wish to direct your attention was written by Dr. Walter Lowrie. It is the first full English

biography on Sören Kierkegaard, the great Danish Christian thinker whose deep hidden influence upon modern Christian thought has recently burst forth upon us with open strength. The book is long and heavy, but it will reward the reader with a rare insight into the complex nature of religious experience. I must not fail to mention that this biography is unusual also in so far as its author wrote it as a lover of Kierkegaard. You will admit, I think, that such a book is a rarity in these days when biographers are seldom lovers of the men and women whose lives they describe.

BY ANTON T. BOISEN

Of the making of books there is no end, especially of books on human nature. Many of these are of questionable value, but some are really important and worthy of careful consideration. Even these, however, are but secondary sources. My suggestion would be that you give more attention to the primary sources. I refer to the living documents, the men and women and children who make up your parish.

They are not easy to read—these living documents. They are complex, baffling, enigmatic. It is far easier to read someone else's interpretation set forth for you in printed form, but this should never satisfy you as a serious worker. There is today in our profession no more crying need than that of co-operative effort in organizing and criticizing the information contained in these living documents and to do so on the basis of a study of the original sources. For such study you, as pastor, have an unrivaled opportunity. You have the entree to the homes of your people. It is your traditional task to serve as their counselor and guide in all that has to do with the end and meaning of life and the difficulties and frustrations encountered along the way. Moreover, you do not have to wait for catastrophe to come crashing around their heads but can in your professional capacity offer your services while the difficulties are still within their incipient stage. It is also your privilege to see the problems of the individual in their social setting. For those who have eyes to see and ears to hear the opportunity thus afforded is unique. The task calls for accurate observation, systematic record-keeping, and constant criticism not merely by individuals but by groups of like-minded workers. Thus only shall you arrive at that understanding which is the basis of effective service.

If you are interested in such an undertaking, I shall be glad to give such help as may lie in my power, visiting your field in case this should seem advisable. I should be especially glad to have the privilege of meeting with any groups of ministers who may be ready to work together in the study of the personal and interpersonal problems of their people.

BY MATTHEW SPINKA

Since I am teaching such a variety of subjects—several phases of church history, history of missions, and the history of religions—my answer to your hypothetical inquiry must necessarily be somewhat extended. The English translation of Hans Lietzmann's very valuable work on the ancient church is now in the process of publication. [Professor Pauck also suggests this work—THE EDITOR.] As for the American church history, probably the most useful recent contributions are H. R. Niebuhr's *The Kingdom of God in America* and W. W. Sweet's *Makers of Christianity, from John Cotton to Lyman Abbott.* If one insists upon finding good in evil, then the interest aroused in the Russian religious thought has been one of the by-products of the upheaval in the U.S.S.R. Nicholas Berdyaev is by all means the most representative of the modern Russian philosophers of religion. His *Freedom and the Spirit* and *The Destiny of Man* are essential to an understanding of his thought. As for the world-task of Christianity, the Madras Conference stimulated new interest in the subject. K. S. Latourette has undertaken the task of writing a monumental work on the *History of the Expansion of Christianity*, which will deal fairly exhaustively with this subject from the beginning of the Christian Era to our own time. Of the six projected volumes, two have already been published: *The First Five Centuries* and *One Thousand Years of Uncertainty.* Hugh Vernon White's *A Working Faith for the World* is a splendid presentation of the essentials of the religious message needed by our day, and he finds that message in liberal Protestantism. It is difficult to choose any one book as the outstanding contribution to the

history of religions. But, if I must name one, and only one, I would choose A. G. Widgery's *Living Religions and Modern Thought.*

By Walker M. Alderton

One who visits many fields is impressed by the number of informal groups which have sprung up in recent years. For example, the vacation-church schools, the summer assembly, the youth conferences, the young peoples' programs in the churches during the church year, to say nothing of forums and informal meetings among women's organizations and for the community at large—all bear evidence of this tendency. Along with this I note the lessening influence of formal study materials, and the attraction toward pictorial booklets, visual aids, the radio, trips to museums or visitations to places of historic importance, and dramatics. A third tendency is that informal and voluntary organizations are everywhere taking responsibility for the education of their own constituents by producing their own pamphlets, guides to radio-listening, and digests of important information. These are likely to be brief, pointed, authentic, and definite in their social bearing.

You will find a helpful approach to the informal group method in *Leadership in Group Work*, by Henry Busch, or *Creative Group Education*, by S. R. Slavson, both of which can be had from the Association Press. But do not overlook *Plain Talk*, by Commissoner Studebaker, which can be had from the Home Library in Washington for twenty-five cents, or *Why Forums?* by Mary Ely of the Adult Education Association. In the same breath I must suggest *Adult Education*, by Lyman Bryson, and *Principles and Methods in Adult Education*, by Mueller. That leaves me no time to tell you of many books such as *Heritage of Beauty*, by Daniel J. Fleming, a pictorial study illustrating architectural influences from missions in other lands, or of *Beginnings of Earth and Sky*, by Mrs. Fahs, a book for beginners in religious education; and what am I to do about this important business of radio-listening? Well, get *Listen and Learn*, and drop in at the Pilgrim Press for more.

By Fred Eastman

A suggestion or two for this year's reading in biography and drama? Of the longer biographies which have appeared recently, the two which stand out in my mind are (1) *On Journey*, by Vida Scudder, the sparkling, vivid autobiography of a great teacher and liberal who has been traveling the same spiritual journey that many modern Christians are now making; and (2) *Madame Curie*, by Eve Curie, the fascinating story of the French scientist and humanitarian whose magnificent discoveries are no less remarkable than her humble life. If you prefer shorter biographies, you may find it worth your while to consider my series on *Men of Power.*

In drama, have you ever tried a reading group for plays of social and religious significance? Such a group, preferably of adults, meeting once a week, will never lack for interesting programs. They can take such longer plays as Thorton Wilder's *Our Town*, Paul Vincent Carroll's *Shadow and Substance*, or Irwin Shaw's *Bury the Dead.* Simpler yet, they can use a series of short plays from the Seminary's selected list. No royalty payment is required when the plays are only read in a reading group of this sort where the public is not admitted. Your local library will usually be willing to buy these books if you put your request to the library committee before the year's budget appropriation is exhausted.

Come in to see me during Ministers' Week, and we'll talk it over.

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

1938. Clarence McCall, Roundup, Montana. Barbara writes an interesting letter, telling of Clarence's ordination in October. "Charlie Brown did well in upholding the tradition of C.T.S." If it had not been for a blizzard, there would not have been space for the people. The church was filled to capacity. The people, she says, are eager to go ahead with the work.

1938. Harold Paul Rekstad was installed as pastor of the Congregational churches in New London and Royalton, Wisconsin, on October 19.

1938. Charles Hubert Stem was ordained December 8 in the First Congregational Church of Evanston, Illinois. At the same service he was appointed assistant minister of the church.

1938. Homer Yinger was ordained and installed as assistant pastor of Plymouth Church, Minneapolis, on December 1. He and Alberta send greetings to their Seminary friends.

1937. Horace Parsons is pastor of the First Congregational Church of Milbank, South Dakota. At the last association meeting Parsons was elected registrar of the association for three years.

1937. Herbert H. Peterson is teaching at an Anglo-Chinese School in Penang, S.S. He faces very interesting problems. He writes especially of the problem of one member of a household becoming Christian while the other members do not.

1936. Nels Nordstrom was installed as pastor of the Avalon Park Church on the South Side in Chicago on November 15. The sermon was delivered by Dr. Albert Buckner Coe. Nels took over his duties as pastor of the church on September 1 after leaving his work in the First Congregational Church of Oak Park, where he has been serving for three years as associate minister.

1936. Peter Vos is pastor of the Union Church in Hurley, New Mexico. It is a typical mining camp owned by the Nevada Consolidated Company. The company is building a five-million-dollar smelter which is to be the most modern in the world. The Union Church is the only Protestant church. Liberal views are tolerated. The opportunities for service are many.

1935. William D. Pratt, First Congregational Church, Sterling, Illinois. Dorothy Elaine Pratt was born October 14—weight, nine pounds.

1934. Ruth Morton is director of schools at Bricks, North Carolina, two miles south of Enfield.

1933. Joseph Sides has resigned his pastorate at Homewood, Illinois, and has enlisted for life as a chaplain in the United States Army. His first assignment is at Fort Brown, Brownsville, Texas. This fulfils an ambition which he has had for many years.

1933. Eugene Clyde Weafer, 850 West Seventy-eighth Street, Chicago, is one of the men who have done fine work outside the pastorate in spreading Christian ideals. We are particularly glad to have word from him. He has carried the Golden Rule with him in the last five years during which his record has included "service as dean of a junior college, social worker, and political leader." He was a candidate in the primaries for a state office. He hopes "some day to reflect credit upon my alma mater." He sends his greetings to his fellow-graduates.

1931. James Caskey has been called to the church at Faribault, Minnesota. He was formerly at Wahpeton, North Dakota.

1930. Lawrence Gedcke announces the happy arrival of Lawrence Jefferson Gedcke on Wednesday, October 26, 1938.

1929. Ivan R. Smith, Congregational Christian Church of Eaton, Ohio, has been having a crowded auditorium at his evening meetings. There is a good article about them in *Church Business*, page 93. According to the article, "his power lies in his flair for projecting color, beauty, and inspiration into his services." Pictures and tableaux and living dramatic scenes add to the service.

1929. Donald M. Sterling, minister of the Plymouth Congregational Church at Elroy, Wisconsin, has written an inspiring article

about the life and service of Graham Taylor. It has been published by the *Christian Leader*, November 26, 1938. He says that Graham Taylor was pre-eminently great along four lines: as a leader in the social emphasis of our day; in his personal contacts; as a scholar—a social scientist; and as a man who gave the Christian word "love" a larger and deeper meaning.

1926. Alexander McFerran, Presbyterian Church of Fort Davis and Marfa, Texas, writes for help. He has stirred up an interest in the study of the Book of Job among high-school students. "The class will consist of high-school students, adult members of several churches, and even high-school teachers."

1926. Frederick E. Stillwell, after five years as rector of Ascension, St. Paul, Minnesota, has become rector of St. Mark's, Aberdeen, South Dakota, which is one of the outstanding Episcopal parishes of South Dakota. He took up his duties on December 13.

1925. Henry H. Walker, Jr., has accepted a call to the combined work as pastor of the Congregational Church in Iberia, Missouri, and as professor of biblical literature and history at Iberia College. Mrs. Walker is continuing a year's further study at the University of Chicago.

1922. Ralph B. Noyce has moved from Decorah, Iowa, and now is associate superintendent of the Congregational Christian Conference of Iowa, 832 Water Street, Webster City, Iowa.

1921. George Bryant Drake, First Congregational Church, Rapid City, South Dakota. "I came to Rapid City in May, 1937, after twelve years at Springfield. We have two red-headed boys and a girl—Dick, George, and Jane."

1915. George E. Stickney is at the Federated Church, Fergus Falls, Minnesota. He writes, "We have three children, one for each of our parishes: Jacksonville, a girl, fourteen years old; Beloit, a boy, eleven years old; and Fergus Falls, a boy, five years old—and I think they are all going to be worth raising."

1914. Alfred D. Grey has been pastor of the Washington Congregational Church of Toledo, Ohio, since 1932. His two daughters are grown up, having graduated from Pomona College, and both are now married. He is active in the work of the Ohio Congregational Conference, is chairman of the finance committee on the state board, and will be the conference preacher at the next annual meeting. He would greatly appreciate hearing from any members of his class.

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BOOK REVIEWS

The Acts of the Apostles in Present-Day Preaching

By Halford E. Luccock. Chicago: Willett, Clark, 1938. 166 pp. $1.50.

This book is an admirable demonstration of how to use the Bible in preaching. Professor Luccock makes the Book of Acts come alive because he links it up to parallel situations today in a vivid and interesting fashion. This is done first of all in the titles to these brief notes and observations on various events in the Book of Acts. The titles in themselves stimulate your thought and indicate the imaginative alertness of the writer. Here are some striking ones: "The Bridge of Habit," "Above the Street Level," "How Far Can You Travel on Sunday?" "The First Church Election," and "Joyless Cities."

A generation of ministers that could make the Bible as interesting as this book does might revive the art of expository preaching, but with a distinctly American accent.

Albert W. Palmer

This Great Business of Being Christian

By Edgar DeWitt Jones. New York: Harper's, 1938. 113 pp. $1.25.

The retiring president of the Federal Council has given us in this little book the sound of trumpets in the morning—a sound too often lacking amid the defeatism so prevalent in certain areas today. Vividly illustrated and filled with human sympathy and pastoral insight, here is a book for ministers which will help them on in "the great adventure of preaching." One who reads it feels "the expanding horizon" not only of Christian unity but of faith and prayer and rises up with renewed conviction of the meaning of "the eternal quest for God."

Albert W. Palmer

God in Our Lives

By Rolland W. Schloerb. New York: Harper's, 1938. 126 pp. $1.50.

A friend of mine who runs a bookstore says that sometimes when a man comes in and browses around he goes to him and says, "What are you looking for, a book about God?" And the person addressed frequently brightens up and says, "Yes, have you got a really good book about God?"

Dr. Schloerb has given us a book about God which is deeply devotional without being unintelligent or merely conventional in its theological assumptions. It is a book by a man who has faced all the modern difficulties about God, faced them honestly and constructively, and climbed through them to a higher plateau of faith. I would commend *God in Our Lives* to ministers for their thoughtful, devotional reading and also as a book which they in turn will want to pass on to the most intelligent and aspiring of their parishioners. It is a book of spiritual meditations and religious insights, written in a mood of transparent sincerity and deep devotion, never cold, and yet never sentimental, unequivocally modern, and yet authentically in the stream of the great tradition of Christian faith and devotion.

Albert W. Palmer

Honesty

By Richard C. Cabot. New York: Macmillan, 1938. 326 pp. $2.50.

"A converted liar," Doctor Cabot calls himself; and like converts in other fields he evangelizes for his new way of life—the service of truth—with enthusiastic vigor. His words are tonic and persuasive. A lie he defines as "an attempt to deceive without consent." After giving definitions of other relevant terms —veracity, reserve, self-deceit, prevarication, equivocation—Doctor Cabot presents selected problems in honesty and dishonesty—in government, education, medicine, social work, art, religion, social exchange, areas in which he has his own rich and wide experience as well as that of others to draw upon for illustration. He concludes with half-a-dozen meditative chapters on the philosophy of honesty: its need to be automatic, the right to veracity, internal honesty, and creative honesty. The nonsense that there are no ethical absolutes he shrewdly ventilates. The religious basis of his thought finds expression in the themes, "Real-

ity Defends Itself and Us" and "Living on Facts."

As much as a book can do to make a reader fall in love, this book will do to make one fall in love with "the strangest sweetheart that ever lived—a creature variously called 'Sincerity,' 'Genuineness,' 'The Cold Facts,' 'The Real Thing' (L. P. Jacks), or 'Sacred Reality' (George Meredith)."

A. C. McGiffert

The Growth of Religion

By Henry Nelson Wieman and Walter Marshall Horton. Chicago: Willett, Clark, 1938. 505 pp. $5.00.

The gulf fixed between Dives and Lazarus was not much greater than the separation between the two parts of this valuable book. The authors have much to say about "creative synthesis." Certainly, each has engaged in valiant creative thinking. But synthesis? No. They employ the metaphor of a tree which sprouts various tops to define the growth of religion. Horton handles the main trunk. Wieman deals with the new sprout of his theistic naturalism, comparing it with other "withering tops," like liberalism and the dialectical theology. But he fails to connect his top with the main trunk of religion. He doesn't even compare it with the older naturalism. We remain in ignorance of its roots. To have a treatise on theistic naturalism preceded by and bound up within the same covers as a history of religion hardly provides that organic connection one looks for in collaborative effort. Index and notes bear witness to the same bifurcation. All references to growth, culture, traditional supernaturalism, and high religion (an adjective reminiscent of Walter Lippman) occur in Part II.

It is said of the Riverside Church in New York City that the whole structure may be disharmonious, but the separate parts are admirable in themselves. So with this volume.

Horton skilfully handles his initial problem of the classification of religions. His main categories are Oriental and Occidental, to which he adds chapters on primitive religion and modern tendencies. Christianity finds its place among the other religions, not as the only genuine religion. The future for religion is a synthesis of elements derived from all the great types organized under Christian conceptions and leadership. Horton treats these religions primarily in terms of their ideas. Cultural and psychological rootages receive scant attention. Perhaps the chief deficiency of what must have been a very difficult book to hold within the compass of limited space appears in the unimpassioned method of treatment. Horton's writing always gives the impression of such effortless ease that it is easy to overlook the vast effort expended in the selection, ordering, and interpretation of his data. But, if religions are actually as mild as they here seem to be, one wonders why they have meant so much. The dimensions of decisiveness, pugnacity, and colorfulness are wanting.

Not Horton's Part I but Wieman's own previous writings form the significant background for the latter's "book." It would unduly prolong a *Register* review to mention more than two or three emphases in Wieman's current thinking.

1. He gives the new supernaturalism of Barth a very sympathetic treatment. Though he considers it his chief competitor, he finds many exciting points of agreement.

2. He is evidently deeply disturbed by the finiteness (in contradistinction to the major religious tradition recounted by Horton) he ascribes to God. He seems to sense the danger that such a God is too easily identifiable with our own ideals or ideas of the good. He tries to safeguard himself by insisting that religion is an absolute commitment to the will of God before that will is fully known and even though it cannot be known. The will of God is unpredictable. God is the order of possibility. Such concepts, I take it, serve for Wieman as the doctrine of omnipotence serves traditional Christian theology. These are two different ways of saying that *our* thoughts, evaluations, and goals can never be set up as final. Even what appears to us as good—let us take Wieman's good for example, growth or creative synthesis—must be prepared to yield to deeper insights from the inclusive source of our being.

3. Wieman has been criticized on the ground that each book echoes and repeats its predecessors. I do not think so. What he is doing is to take his stand within the philosophy of naturalism and see how far both naturalism

and Christianity must be modified if any synthesis between the two is to be achieved. Clearly he has been forced to reinterpret both of these positions, but at present he appears to be giving more weight to the ancient interests of Christianity, although not explicitly. Perhaps this implicit trend in his thinking justifies the combination of his book and Horton's into one volume.

A. C. McGIFFERT

TYPES OF MODERN THEOLOGY

By H. R. Mackintosh. New York: Scribner's, 1938. 333 pp. $5.00.

This is the best book of the year for a reading or study course in theology. Three things give it merit. First, it divides theological thinking into types. Emerson once said, "Plato thinks for his thousands and Aristotle for his two thousands." So with theology. The number of possible theologies is limited. They recur as types. Dr. Mackintosh has isolated six types, which include most Protestant theology: the theology of feeling, of speculative rationalism, of moral values, of scientific religious history, of paradox, of the word of God. Second, he deals with each type in terms of its great modern exponent. Thus each man has the advantage of being seen in historical perspective. Third, he does not conceal his own critical views. He declines "to use history as a cushion to ward off the necessity for personal decision." This gives his pages an added liveliness.

The chapter on Kierkegaard will serve, I think, as the best introduction in English to that morbidly fruitful Danish thinker. Dr. Mackintosh declares that "Ritschl's great successor, Karl Barth, is definitely a more Christian thinker than Ritschl." But the author's indebtedness to Ritschl, whom nevertheless he sharply criticizes, appears in a footnote to the effect that "Ritschl is behind a passing cloud today." This is a more hopeful view of the great master of American liberal theology than has appeared in many a day. Will the cloud really pass?

Posthumous books sometimes have hard sledding. But this volume deserves the wide reading which the theological wisdom, ripeness, and pre-eminence of its author in his lifetime would have assured it.

A. C. McGIFFERT

THE CHRISTIAN UNDERSTANDING OF MAN

By T. E. Jessup and Others. Chicago: Willett, Clark, 1938. 268 pp. $2.00.

This second volume of the official Oxford Conference books has two parts. The first deals with the deficiencies of secular theories of human nature, naturalistic, humanistic or pragmatist, and Marxist. A Britisher, an American (Calhoun), and a Russian point out each the likeness and the difference between their theories and the Christian views. In Part II Emil Brunner, Austin Farrar (Anglican), Walter Horton, and Pierre Maury (a French Barthian) present their interpretations of the Christian view of human nature.

Pathos, judgment, challenge, and exhilaration are the words that record my impressions of this second part. Pathos, because these four men are unable to present a unified view. Perhaps the by-product of the ecumenical movement will be a sharpening of the theological and denominational differences among Christians *pari passu* with the *rapprochements*. Presumably, each of these papers, prior to publication, was submitted in mimeographed form to various theologians and revised more than once in the light of criticisms received. The amount of time and energy required for such criticism and revision must have been considerable. How exciting it would have been for the reader if Brunner, Farrar, Horton, and Maury had each appended a brief analysis of their points of difference and agreement with their three fellow-contributors. That not having been done, the challenge is laid upon us readers to make such analyses. In fact, to do so might well be our contribution to the theology of the ecumenical movement. But such an attempt will bring us to judgment. My guess is that at least one of these papers (though not always the same one) will prompt the question, "Why was it included?" And that calls forth the further question, "What is the matter with us, what is our spiritual or theological deficiency, that some particular paper or parts thereof seem not so much dull as irrelevant, capricious, redundant, false?"

The final word is exhilaration that men with such different emphases, methodologies, and vocabularies have consented to appear together. Thus they contradict the apparent assumption of their individual papers, which is that each alone gives the Christian doctrine. Ecumenism may be interpreted as a means of grace whereby the sin of theological pride (I and I alone know the truth of God's revelation) can be self-appropriated and confessed and, it is hoped, forgiven.

A. C. McGiffert

Contemporary Continental Theology

By Walter Marshall Horton. New York: Harper's, 1938. 246 pp.

Do not read this book unless you are ready to read some others. Horton's interpretation of Continental theology for American readers will introduce you to more than one man whose own books you will at once want to examine. Horton combines the functions of news reporter and editorial writer. He covers the theological front in orthodox Catholic theology; in Protestantism within Germany and around the edges of that maelstrom—Scandinavia, Holland, France, Czechoslovakia, and Scotland. From each area he selects the thought of an outstanding theological leader. He concludes that these European theologies possess what he calls the "sense of extra dimension." This dimension of depth characterizes their view of the Bible as a personal word from the living God; of the relation between God and the world as overpoweringly transcendent; of the presence of hell and paradise in every human soul; of the demonic sources of evil; and the eschatological mystery of the future.

The book is not oriented to Barth, whom Horton commends as devotional reading rather than as theological guide. Barth for spice, he counsels; but the Catholicism of men like Maritain and Berdyaev for theological food. Horton thinks the truth in liberal Protestantism is better preserved by the Catholic theologians just mentioned than by Barth and Heim. He labels himself a liberal evangelical Catholic. Does this forecast the direction which American Christian liberals will take if they cannot stomach the foreign spice?

A. C. McGiffert

When You Call on the Sick

By Russell L. Dicks. New York: Harper's, 1938. 32 pp. $0.50.

This is a small paper-covered volume intended especially for laymen who may find themselves called upon to visit the sick. It is intended to help the visitor, also to protect the sick from well-meant but blundering efforts to help. It is written in clear, simple, interesting style and offers in brief space many illuminating suggestions regarding the needs of the patient, the art of visiting, things to do and not to do, and kindred matters.

For the professional worker this book will by no means take the place of *The Art of Ministering to the Sick*, which Mr. Dicks wrote in collaboration with Dr. Cabot; but it was surely a happy idea to have the substance of that important book made available in inexpensive form for those who serve on committees of church, lodge, and other organizations. It should have wide use. Its appearance at this time is of especial interest because of the author's recent appointment to the chaplaincy of the Presbyterian Hospital in Chicago.

Anton T. Boisen

Pastoral Psychiatry

By John Sutherland Bonnell. New York: Harper's, 1938. 237 pp. $2.50.

Mr. Bonnell proceeds on the assumption that the physician works with the body, the psychiatrist with the mind, and the pastor with the soul. The term "psychiatry," considered etymologically, has reference to both mind and soul. The pastor has therefore a right to use it, but his task differs from that of the medical psychiatrist in that his goals and resources are primarily spiritual. He seeks God's help, and he aims to bring his parishioners into contact with God and with the spiritual resources that flow from him.

For his work as pastoral psychiatrist Mr. Bonnell claims special equipment by reason of his thorough training in a mental hospital. Not only was his father a supervisor in a mental hospital, but he himself as a young man also worked on the wards and learned to recognize the various types of mental illness. Forty-seven pages of anecdotes from his mental hos-

pital days are offered in evidence. It is difficult, however, to discover any clear relationship between these anecdotes and the insights and principles used in his counseling activities.

The book is well written. It is enlivened with vivid acounts of the author's dealings with persons who have come to him for help. These give evidence of shrewd common sense and insight into human nature which has been aided by his subsequent excursions into Freudian and near-Freudian psychology.

In the judgment of the reviewer a number of Mr. Bonnell's presuppositions are distinctly naïve. The book is not to be recommended as a safe guide for the pastor who wishes to explore the field of character in difficulty.

ANTON T. BOISEN

PERSONALITY: A PSYCHOLOGICAL INTERPRETATION

By Gordon W. Allport. New York: Henry Holt, 1937. 588 pp. $3.50.

We have in this book an attempt to approach the study of personality with special regard to its individuality as contrasted with the common attempt to discover the uniformities characteristic of human beings as a class. It proceeds on the assumption that, while it may be instructive to study a hundred hearts, a single heart has more in common with a pair of lungs than with other hearts. It seeks to provide a guidebook which will define the new field of study and bring together in a single volume a critical summary of the progress thus far made.

This book represents an immense amount of labor. It draws especially upon the work of German psychologists. The author's distinctive contribution is to be found in his theory of "functional autonomy" and in his doctrine of "traits."

As against Freud, Thomas, and other exponents of dynamic psychology Professor Allport is not content to explain personality in terms of a limited number of motives which are shared by all men and presumably innate. He seeks motivational systems peculiar to the individual. He finds his answer in the principle that we tend to become interested in those things in which we are successful. The individual as he grows develops new interests. These interests become energy systems which operate in their own right. They constitute substructures of the personality which possess "functional autonomy." The genius is thus explained as a man who becomes possessed by a skill. Such an energy system constitutes a "trait." A trait, in other words, is a personalized motive, and the personality is made up of an organized and interrelated system of traits.

In one brief paragraph Professor Allport speaks of the conception of the self and of its relationship to the surrounding world as the nucleus of the personality. But he neither develops this nor makes use of the concept. He focuses his attention rather upon the "autonomous energy systems" and has little to say about the central core of the personality. This seems to the reviewer a serious defect. So also is his delimitation of his field to exclude the social factors. Those of us who deal with the mentally ill and have learned thereby to recognize the primacy of the social factors in the makeup of the individual find it very difficult to view the personality merely as a "bio-physical system" and to have so little to say regarding the man's conception of his own role.

This book is in many respects disappointing. The field is too narrowly construed, the treatment of the contributions of other workers is not always just, and the distinctive contributions stop just short of real significance. The book is, moreover, unnecessarily prolix—witness the twenty-six pages devoted to the etymology and definitions of the word "personality." It is, however, an important attempt to break new ground in a most promising field and should prove both suggestive and provocative.

ANTON T. BOISEN

THE SMALL SECTS OF AMERICA

By Elmer T. Clark. Nashville: Cokesbury Press, 1937. 311 pp. $2.00.

This volume brings together in convenient and readable form a considerable body of information regarding a significant phase of American church life. Not only has the author drawn upon the census reports, but he has gone direct to the sources of information and has

assembled data difficult of access, for which other students may be grateful.

The treatment is in the main descriptive. The various sects are classified on the basis of rather superficial distinctions. They are "pessimistic," "perfectionist," "charismatic," "communistic," and "legalistic." Only one short chapter deals with generalizations. In this there is no distinction made between such widely separated groups as the ultra-conservative Reformed Presbyterians and United Presbyterians, on the one hand, and the exponents of radical mysticism, on the other. All are treated together merely because they are small and the author finds them to be refuges of the poor and of the emotionally starved and speaks of them all as characterized by puritan morality, extreme conservatism, bizarre and fantastic ideation, and craving for objectivity.

The book will be useful to students of American denominationalism but is not otherwise important.

Anton T. Boisen

A Working Faith for the World

By Hugh Vernon White. New York: Harper's, 1938. x+213 pp. $2.00.

Dr. White's book will almost inevitably be compared with Dr. Heinrich Kraemer's *The Christian Message In a Non-Christian World.* Both deal essentially with the same theme and display similar mastery in the use of their material. The one fundamental and significant difference between these two writers is that Dr. Kraemer's conception of the Christian message for the non-Christian world is Barthian, while Dr. White advocates "liberal" Protestantism. The contrast between Christianity and the other universal religions is not so glaring in Dr. White's work as in Dr. Kraemer's. There is no mincing of words, however, in respect to the relative evaluation of the intrinsic worth of the several universal religions. In a few instances the necessity for brief treatment may lead to criticism on the ground of inadequacy.

Undoubtedly, Dr. White's contention that "liberal" Protestantism (properly qualified and defined as to what this phrase connotes, for it does not mean what most of its rejectors make it mean) is best fitted to serve as a "working faith for the world" will prove far more acceptable in America than Dr. Kraemer's proposal. But the fate of liberal Protestantism is conditioned by the forces which will dominate the immediate future: should totalitarian political philosophy prevail, this type of Christianity would be made to bear the brunt of the former's onslaught. Some other form of Christianity might, under such conditions, find it easier to survive. But, from the point of view of more abstract consideration of the spiritual needs of our time, Dr. White's solution undoubtedly represents the convictions of those who form the "growing edge" of the American church.

Matthew Spinka

The Puritan Church

By Oscar Edward Maurer. New Haven: Yale University Press, 1938. vi+208 pp. $2.00.

In the midst of faint-heartedness that often prevails in regard to the influence which the church exerts upon its community or in its wider relations, it is unusually invigorating to reflect upon the influence which the First Church of Christ in New Haven has exercised during its three centuries of existence. This is the theme of Dr. Maurer's book, and he has done his task exceedingly well. The book comprises eight addresses delivered in preparation for the celebration of the three hundredth anniversary of the church he is now serving. The first four chapters are based upon Dr. Leonard Bacon's *Historical Discourses*, published one hundred years ago. Dr. Maurer has added to this section a wealth of additional material discovered since that time and has brought the story up to date.

The roll of the ministers of the church begins with the revered name of John Davenport and comprises such well-known names as those of Moses Stuart, Nathaniel W. Taylor, Leonard Bacon, and Newman Smyth. It is proverbially difficult to write the history of a local church and make it interesting and inspiring. But Dr. Maurer has accomplished the feat. The book is an excellent exposition of the mighty influence one church may exert on its community, on its state, and in the affairs of the whole nation.

Matthew Spinka

THE FOUNDING OF THE CHURCH UNIVERSAL

By Hans Lietzmann. New York: Scribner's, 1938. xvi+432 pp. $4.00.

The second volume of *The Beginnings of the Christian Church* holds the high plane of scholarship attained by the first. It carries the story roughly from the beginning of the second to the middle of the third centuries. Almost every page affords evidence of the author's painstaking scholarship and a fresh approach to the subject. The arrangement of the material, however, is not particularly happy. One wonders whether the discontinuity of the story was quite essential and unavoidable. It seems to the present reviewer that, although the considerable amount of relatively new material incorporated into the customary outline of the period makes the work of great value, the arrangement of the work could have been handled with greater skill. Despite this limitation, the merits of the work make it outstanding.

MATTHEW SPINKA

WHAT JESUS TAUGHT

By Burton Scott Easton. New York: Abingdon Press, 1938. 147 pp. $1.50.

Professor Easton, formerly at Western Seminary, Chicago, and now at the General Theological Seminary, New York City, uses his well-known scholarship to produce a little volume in popular style which will meet a long-felt need. It is designed for "those who do not care to follow the intricacies of modern gospel criticism." The sayings are first given under five headings—"Righteousness," "The Father," "The Mission," "The Rejection," and "Conversion." They are given without comment and are numbered from 1 to 221. An index later supplies the Gospel references by chapter and verse.

In the second half of the volume are brief comments on the sayings. They are concise and illuminating, always helpful in a modern understanding of what Jesus meant in the historical situation. There is scarcely a word of "criticism" in the narrower sense of the word in the whole book. Every comment is strictly explanatory and thoroughly modern in its bearing.

A unique feature is that the sayings are largely given in poetic form corresponding to the original beauty of their expression in the Gospels. The translation is faithful to the original meaning. The arrangement of the sayings is a very happy one. The first saying is "Love thy neighbor as thyself." Number 221 is the scene of the Last Judgment, "I was hungry and you gave me meat." Another excellency is in the clearness of most of the comments. "To Jesus goodness must find expression in activity. . . . . Christian character is not expressed in refraining from evil but in doing good" (p. 73).

In the Preface the author writes, "The principle of selection has not been the editor's own preference but the general consensus of present day opinion." Some readers may have doubts about this statement, but all must agree that whatever "preference" there may be is that of a very competent person. A minor fault is that the comments are sometimes so brief as to be intelligible only to the initiated. He says, for example, that the apocalyptic prophecies "are fulfilled at Jesus' death" (p. 129). It is doubtful, again, whether apocalyptic passages should have been included without fuller explanation. The volume would be better without some of them. But these are only unimportant matters compared to the great practical value of the volume.

BENJAMIN W. ROBINSON

LOCALITY AND DOCTRINE IN THE GOSPELS

By Robert Henry Lightfoot. New York: Harper's, 1938. 166 pp. $2.50.

The author, a professor in Oxford, has here continued the study which he published a few years ago, *History and Interpretation in the Gospels*. Both volumes are monuments to his brilliant scholarship. The present volume is of even greater value than the former because it gives his pioneering thought and his most recent conclusions on debated questions. Four of the lectures in this book were delivered at Bangor Seminary.

The first two chapters study the conclusion of Mark's Gospel. The opinion of most scholars in this country for nearly half a century has been that the original ending of Mark's Gospel after 16:8 has been lost. Lightfoot

makes a startling contribution in his evidence and in his conclusion that the Gospel originally ended with 16:8 and never contained any statement of any appearance of the risen Jesus.

In the following chapters he studies the records of the appearances of Jesus in the other Gospels. He traces similarities between Mark and Matthew and then turns to the different line followed in Luke's Gospel. Each of these lines of narrative he relates to the underlying purpose of each Gospel. The style is not technical; the Greek quotations, while helpful to a student of Greek, do not handicap the English reader. The volume is a welcome and helpful stimulus to any modern student of the synoptic problem and the relation of it to the Gospel of John.

Benjamin W. Robinson

Origin of the Gospels

By Floyd V. Filson. New York: Abingdon Press, 1938. 216 pp. $2.00.

The author, who is professor of New Testament literature in the Presbyterian Theological Seminary in Chicago, has combined thorough scholarship with a reverent attitude in a volume which commends itself to all who wish the best recent information about the origin of the Gospels and wish to present it to progressive religious leaders and to thinking people everywhere. As Professor Frederick C. Grant says in the Foreword, "An accomplished scholar entitled to speak in his own right, he surveys the whole range of modern gospel research and gathers together in brief compass its chief results during the two generations just past."

The successive chapters include one on manuscripts and text criticism, one on the popular controversy as to whether the Gospels were originally written in Aramaic, and one on form criticism. Then follow concise statements of recent opinions on the authorship and sources of the synoptic Gospels. Finally, there is a chapter on the Gospel of John. The book begins and ends with the question of how far a minister can use scholarly opinions. Chapter I is entitled, "The Minister and Gospel Criticism," the last section of the last chapter, "Can the Minister Use These Results?" A bibliography is given at the close of each chapter but is naturally very brief and in line with the religious tone of the volume.

It is just what ministers need—plain-spoken, honest facts put in reverent statement. There is so much criticism without the spirit of practical usefulness in the world today and there is also abroad so much religion that is utterly uncritical that it is a joy to see such a volume as this.

Benjamin W. Robinson

Logic: The Theory of Inquiry

By John Dewey. New York: Henry Holt, 1938. 546 pp. $4.00.

This book sets forth a dynamic theory of logic. It is essentially a statement of the scientific mode of inquiry and proclaims the author's belief that intelligence in human affairs requires continuous inquiry into all phenomena, including the postulates and disciplines of logic itself. It is a systematic statement of views implicit in many earlier writings.

In fact, the structure of ideas originally appeared, though in different form and context, in the little book entitled *How We Think*, published first in 1910 and reissued in a revised and enlarged edition some twenty-five years later. Although widely read by students in many fields, that statement was directed primarily to teachers and educators. Many of these were confused by the transition from classical concepts and formal disciplines in education toward social views and schoolroom procedures of which they knew neither source nor direction. A rapidly expanding curriculum, accompanied by a barrage of "new methods," called for a definite accounting with the forces of which these manifestations in the school were only the symbols. Not content that teachers should be mere peddlers of the marvels of science which began to bulk large in the curriculum, Dewey worked out the steps necessary to overcome the errors of the plain man's common sense, by subjecting ordinary observations to a "complete act of thought." He employed everyday experiences and illustrations in showing the bearing of this procedure upon the recitation which until yesterday was under the influence either of Herbart's formal steps of preparation, pres-

entation, comparison, generalization, and application, or, still more definitely, under the scheme of Latin or grammar school derived from post-medieval sources.

Further implications of Dewey's criticism were developed by a student and disciple, Boris Bogoslovsky, under the title, *The Technique of Controversy*. This is mentioned as indicating a stage in the elaboration of developmental or dynamic logic as it affected thinking about education conceived in its broader role in social conflict. It has remained for Dewey himself to carry through a comprehensive treatment of logic conceived as scientific inquiry in the wider setting of philosophy. The reader interested in the relationship of logic so viewed will do well to follow the author's suggestion in his Preface, passing over Part III until he has read Part IV on "The Logic of Scientific Inquiry," not overlooking a final rereading of the chapter in the Introduction entitled, "The Needed Reform of Logic."

Political democracy alone is now being seen as increasingly insufficient. Irresistible forces of change and development need to be understood in their bearing upon all forms of contact and reconstruction. New functions clamor at the door of every institution to be performed—law, medicine, education, social welfare, the church. To none of these can logical inquiry remain a stranger. It may not be claimed that this treatment will satisfy all the demands either of philosophy or of practical affairs, but certainly it throws important light on both.

WALKER M. ALDERTON

CHURCH, COMMUNITY AND STATE IN RELATION TO EDUCATION

An Oxford Conference Book. Chicago: Willett, Clark, 1938. 234 pp. $2.00.

One lays down this book with some perplexity, not to say discouragement. It constitutes Volume VI of the official Oxford Conference books and gives the views of eight men on education as related to the status and prospects of the church.

Several of the essays set forth briefly but effectively the steps by which education has taken part in the very transformation of the world which now confronts it with choices amounting to dilemmas. If the churches support an education aloof from general problems and the political scene, they know that the secularized schools, not to say the cinema and the radio, will continue to dominate the horizons of youth; the state will take complete charge of administration and content as in Continental Europe, or provide supervision under local or area control as in Great Britain and the United States. If the church, on the other hand, seeks to segregate its own constituencies of either youths or adults for specific instruction and religious cultivation, it in turn faces not only the state but also its own inadequacy in building, equipment, and personnel, the indifference of the general population, and even the apathy of its own people.

An anonymous contributor, denominated "X," pushes farther than the others the implication that the churches must redefine their objectives. He seems to assume that it is worse than futile for the churches to attempt to compete with the forces of secular education. He argues fervently for a rebirth of those compulsions which would again set churches apart from the world for a witness derived out of high spiritual achievements of our tradition and uncompromisingly set forth in our time. He infers that such an "education" is about the only one possible for the church today, certainly the only one that would prove effective.

This reviewer finds the possible lines of participation and effort much broader than any such view. Admittedly, the church is not primarily an educational institution or reform body but rather a "folk institution," reflecting many needs but not susceptible of formidable specialization. But it is conceivable that by those very tokens it can and will bear more than a fair share in eradicating the barriers and illusions which beset the minds of man today. World-literacy and its accompanying effects are well on the way and stand to sweep the planet in the long run without further benefit of clergy and church, at least not in the major role. But the psychologists have given us a hint to which these exponents of professional education have paid too little attention. People who write about education have usually assumed that the real problem is ignorance,

whereas it now turns out that people learn by what is already on their minds. Certainly, they have plenty on their minds everywhere in the world and will continue in that state not alone because of our present troubles but because the new technology has made it inevitable. Wouldn't it surprise Oxford and all its works if the churches should under these circumstances find their way to educational salvation by their very freedom from school tradition?

Walker M. Alderton

New Frontiers of Religion

By Arthur L. Swift. New York: Macmillan, 1938. 171 pp. $2.00.

The author states in his Preface what he conceives a sociology of religion to be and the fact that he expects to comment and illustrate rather than present a comprehensive treatment of each section of this vast field. He illustrates his thesis under four main headings: (1) basic patterns of religious behavior; (2) the church as the product of social change; (3) the church as the cause of social change; and (4) new frontiers of religion. He emphasizes in his definition of the field of the sociology of religion the origins of religion, its development, its function in society, and its relationship with other institutions. His subtitle to the volume, "The Church in a Changing Community," indicates an emphasis and point of view for treatment and, at the same time, presents something of his hypothesis—that religion is itself always in a state of change and is always in relationship to a society which is changing.

Dr. Swift looks at the effects of social change upon religion and at the effects of religious institutions upon social change. In his treatment of the church as a product of social change (or perhaps one should say as a product of the other phases of society which were passing through change) he begins with Judaism and treats early Christianity, Protestantism in Europe and America, the church in industrial America, religion and science, the present status of Protestantism, and includes a statement of the church in rural and in urban America. In this connection he points out the problems and the types of city churches which have come as a result of industrialization and urbanization.

In his discussion of the church as the cause of social change he states the implications of the different theological positions as they are related to the question of the influence of religion upon society He puts at the opposite ends of his scale Barthianism and humanism. He takes a position against an easy optimism of reform, on the one hand, and, on the other, against the viewpoint that man cannot do anything about his world. He says: "The liberal theologian may take a position between the two extremes, believing that God is revealing His purposes and therefore His nature, as man progressively gains the ability to understand them and that, in this sense at least, man works out his own salvation." He holds that, no matter what theology one may have, he must recognize a close relationship between organized religion and the prevailing morals of any society. If this be true, the church must exert some influence upon society. The question of the relationship of church and state is presented as illustrative material in the larger field of the relation of the church to the world. It is Dr. Swift's position that the verdict of history is that, while the church has sponsored much-needed social change, "innovation is but a minor role." According to him, "organized religion has consistently and with power played the part of the conserver of attested social values."

In his discussion of the "New Frontiers of Religion," the title of a section which he considers sufficiently important to give to the book as a whole, he emphasizes the point that, in our day, men need to renew their faith in God and recognizes as the major task of churches that of aiding mankind in their search after God. He sees worship as one of the chief means for the accomplishment of this great task but adds sections on religion and leisure and on the church and group education and on the church and methods of self-study, thus recognizing the necessity of the use of all the natural and scientific facilities to relate the church to the basic needs of men in their relationships with one another.

Samuel C. Kincheloe

NEW BOOKS ON INDIA

The Church Takes Root in India, by Basil Matthews. New York: Friendship Press, 1938. 198 pp. $1.00 cloth; $0.60 paper.

Dinabandhu, by Ruth Isabel Seabury. New York: Friendship Press, 1938. 182 pp. $1.00 cloth; $0.60 paper.

Christ's Way to India's Heart, by J. Waskom Pickett. Rev. ed. New York: Friendship Press, 1938. 144 pp. $0.50 cloth.

Himself: The Autobiography of a Hindu Lady, translated and adapted by Katherine Van Akin Gates from a book written in the Marathi language by Mrs. Ramabai Ranade. New York: Longmans, Green, 1938. 253 pp. $2.00 cloth.

Church groups across America this year are focusing missionary interest and study on India. The first two of the books listed above were written specifically for such groups.

During a recent long visit to India, Basil Matthews had unusual opportunities to study the life of the Christian community in its local, national, and world relations. The rich harvest of this experience is gathered into a book authoritative, well written, and exhilarating.

Through upheaval and change India emerges into a new day and with it the Christian church. In the life of the village Dr. Matthews finds the strategic center for conserving the good in the old order and for thrusting in the leaven of Christian teaching to permeate the new. His concrete, colorful presentation of village life under the ancient Hindu system and again as touched by modernism brings Christianity into both pictures. Evangelism in the modern scene, passing into native hands, adopts age-old Indian modes for absorbing religious knowledge—peasants act the story of the Queen of Sheba as dramatized by an Indian; market-place crowds join in the chorus of lyrical gospel narratives. Correlated with evangelism is the new program of rural reconstruction. The author portrays the transforming results in many villages where there is "an increasing tide flowing toward Christianity."

Problems of leadership indicate the vital importance of primary education, especially for girls. "Woman in India is the inner core of family life," and it is with her that new ideas must find acceptance if they are ever to penetrate the social fabric. An analysis of the torturing dilemma of the college student leads to a challenge to Christian higher education to supply "India's greatest need—skilled, devoted, social servants." Additional types of Christian leaders are called for: technicians, architects, and economists.

Dr. Matthews is realistic about the internal weakness, the strength of opposing forces, and other problems that imperil the rooting of the church in Indian soil. More impressive, however, is the vivid evidence he gives of growth in the Christian enterprise, the evangelistic zeal of village Christians, the spread of church union, the increasing effectiveness of the National Christian Council. The church takes root, but its task still calls for co-operation from the West. This is a book to open the mind and give a lift to the spirit.

In *Dinabandhu* ("my brother") Miss Seabury has packed a mass of factual material and illuminating interpretation that shows careful research. Family life, religions, nationalism, and the Christian forces at work are among the subjects given condensed but colorful treatment. Although written primarily for young people, the book offers to others also a good approach to understanding India.

Probably no one from the West speaks with more authority about corporate movements to Christianity in India than Bishop Pickett. *Christ's Way to India's Heart* is the latest report of his scientific study of such movements not only from the depressed classes but now from the castes. The survey and resulting recommendations concentrate on areas in South India, but their significance for the Christian enterprise in the whole of India, and even elsewhere, is outstanding. A wealth of graphic stories that illumine the factual material add to the value of this little book.

Himself: The Autobiography of a Hindu Lady. This title gives pause to the occidental mind; the book itself is arresting, unique. It portrays the life of an aristocratic Indian woman seen as in a mirror brightly through her biography of her famous husband to whom she always referred, after a Hindu custom, as "Himself."

Their joint story belongs to the last quarter

of the nineteenth century, a period that has been called the Renaissance of India. The need for social and religious reforms drew forth pioneer leaders, among whom one of the most eminent was the author's husband. A judge and a widower at the age of thirty-two, he reluctantly yielded to his orthodox father's insistence and married the child of eleven years who developed into so devoted and congenial a wife. The developing process included torment from the women relatives in the household, wise kindness from her husband, and a constant absorbing of his radical ideas and philosophy of life.

A blend of the mystic and the radical, Himself led his wife along the path of Bhakti to the heights of a purified Hinduism. Her characteristic attitude toward her "lord and *guru*" is worshipful and finds expression in humble personal services described with an amount of detail wearisome to the Western reader. But throughout the story there shines a selfless spirit true to the highest ideals of Hindu womanhood and a mind that became active in later years in pioneer organized services of Indian women for their motherland.

The translation by Miss Gates, a former American board missionary to India, seems exceptionally well done.

Pauline L. Sage

Headline Books

Shadow over Europe, Bricks without Mortar, The Puzzle of Palestine, War in China, Peaceful Change, Changing Governments, Church and State, Billions for Defense, Cooperatives, America Contradicts Herself. New York: Foreign Policy Association. $0.25 each.

The busy minister who wants to keep informed on foreign affairs has one sure method these days: he can provide himself with these brief and inexpensive books published by the Foreign Policy Association. Their object is to supply "unbiased background information to enable readers to reach intellectual and independent conclusions in important international problems of the day." They average ninety-six pages in length and are models of effective popular education. The type is large, the outlines clear, and the text is illustrated by a series of charts, maps, and graphs which he who runs may read.

Shadow over Europe reviews the history of Germany from the days of the Roman Empire down to the autumn of 1938. Against this background it presents the story of the advent of Hitler, describes his domestic policies, his plans for expansion, and the economic and political outlook of present-day Germany.

Bricks without Mortar pictures the jerky but sure growth in co-operation among the nations. It is a tonic for those who see the world going to pieces.

The Puzzle of Palestine summarizes that unhappy country's recent history showing the cause of the present clash between Arab and Jew.

War in China is a graphic story of the progressive dismemberment of China during the last one hundred and fifty years. One section presents our American policy during that period and in the present crisis.

Peaceful Change surveys the international economic situation, especially as it relates to adjustments necessary between the "have" and "have-not" nations. It suggests various ways of co-operation by which their problems may be solved and war avoided.

Changing Governments analyzes the changes which have occurred in Germany, Italy, Russia, France, and Denmark during the last few decades and their effect on world-peace.

Church and State reviews the bitter struggle between church and state in Germany, Spain, Italy, and Russia.

Cooperatives sums up the essential facts concerning the co-operative movement—its birth, its growth, and its present outlook.

A study packet for each of these books has been provided at a cost of only fifteen cents. The packet contains discussion programs, suggestions for group projects, charts, and supplementary readings.

For accurate, dispassionate, condensed, and graphic information on international affairs these little books are unexcelled.

Fred Eastman

BROADCASTING AND THE PUBLIC
A CASE STUDY IN SOCIAL ETHICS

By the Department of Research and Education of the Federal Council of the Churches of Christ in America. New York: Abingdon Press, 1938. 209 pp. $1.50.

The purpose of this study is "to reveal the difficult process of building up social controls in the form of law and usage for the governance of a private enterprise which seeks to utilize discoveries and inventions in which the community has much at stake."

While the ethical issues involved in broadcasting are its chief concern, the book presents the most comprehensive body of information yet assembled concerning the organization and conduct of the industry. It describes and analyzes the several types of broadcasting—entertainment, educational programs, and religious services. Controversial issues, monopoly control, advertising policies, and censorship, for instance, are discussed from different points of view. The international problem arising out of the use of radio as a diplomatic instrument is shown to be exceedingly serious.

Concerning the development of democratic controls and governmental censorship the report says:

> In a democracy freedom of speech is a priceless possession. No administrative government agency is wise enough to be entrusted with power to determine what people shall hear. Freedom of radio is almost if not quite as important as freedom of the press. If either is curtailed, our political and religious liberties are imperiled. For this reason we believe any attempt to regulate utterances over the radio by an administrative government agency, except within canons of decency, propriety, and public safety clearly defined by statute, is dangerous and contrary to public policy.

In order to guard against political interference, prevalent over a long period of years, and also to guard against undue influence by self-appointed critics, the report recommends that permanent voluntary associations representing the cultural interests of the community accept responsibility for appraising radio programs. Such groups would include educational associations, chambers of commerce and labor unions, medical societies, religious bodies, and any other permanent cultural associations which represent a valid community interest. "We cannot fairly demand," it says, "that the industry be responsive to public need without making provision for the intelligent and considered expression of that need."

The report is addressed particularly to the constituency of the churches. The function of the churches in relation to social control, it says, is "not primarily one of constituting pressure groups or of exercising direct political influence" but one of "Christian social education." The Federal Council has contributed significantly to social education in many ways and pre-eminently in this thorough, impartial, and timely study. The publishers are to be congratulated on keeping its typography high and its price low.

FRED EASTMAN

THE LIGHT OF THE BIBLE

By Vernon F. Storr. New York: Harper's, 1938. 126 pp. $1.25.

When the modern educator wishes to lead a group in Bible study, he confronts first of all a miscellaneous assortment of preconceived notions in the minds of the members of the group. Is the Bible infallible? Was it written automatically by men under the guidance of the divine spirit? In what respect does it differ from other books? How much of it is history and how much folklore? A score of similar questions must be met and answered. This little volume by the subdean of Westminister, rector of St. Margaret's, London, provides short and clear answers. It presents persuasively the constructive contributions of modern scholarship, in so far as those contributions relate to the nature of the Bible, its origin, and purpose. It will not take the place of Bible study, but it plows the ground admirably in preparation for the planting.

FRED EASTMAN

ADVENTURES OF SERVICE

By D. M. Gill and A. M. Pullen. New York: Friendship Press. 127 pp. $1.00.

Adventures of Service rings the changes upon the age-old themes of courage, unselfishness,

adventure-in-behalf-of-great-ideals, sacrifice-on-behalf-of-others, and life-with-a-sense-of-vocation. But the old themes have been revitalized much, as Gill and Pullen paint them freshly in the lives of "modern pioneers." The minister in search of forceful and timely illustrative material for his eternal themes will find in this book many welcome substitutes for his threadbare illustrations and overworked heroes.

One senses the universality of mind possessed by the authors as he is carried from the highest slopes of Mount Everest to the rugged, frozen terrain of the South Pole; from the gates of the Royal College of Surgeons in Edinburgh to the slums of London and Chicago; from the cold, bleak wilds of northern Canada to the desert sands of central Australia. In quick succession one meets with different men and women, all of whom possess a unique, yet similar, largeness-of-soul which makes them truly great: doctors, educators, scientists, naturalists, missionaries, and reformers. One by one their stories unfold—immensely thrilling, yet related with simple force and dignified moderation. They leave one with a sense of having deeply communed with men and women of rarest genius and staunchest character.

PERRY DICKINSON AVERY

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The following is a list of new books added lately:

Bible Study:

CAINE, H., Life of Christ
CHIERA, E., They Wrote on Clay
EASTON, B. S., What Jesus Taught
EISLER, R., The Enigma of the Fourth Gospel
FILSON, F., Origins of the Gospels
FINKELSTEIN, L., The Pharisees (2 vols.)
FOSDICK, H. E., A Guide To Understanding the Bible
GOODSPEED, E. J., The Apocrypha: An American Translation
LIGHTFOOT, R. H., Locality and Doctrine in the Gospels
MORGAN, C. (ed.), The People's Bible
PARKER, R. G., It Began in Galilee
SMITH, B. T. D., The Parables of the Synoptic Gospels
STARBUCK, V. S., Saul, King of Israel
SYPHERD, W., The Literature of the English Bible
WOOD, H. G., Did Christ Really Live?

Church History:

EISENACH, G., A History of the German Congregational Churches in the United States
FREY, A., Cross and Swastika
HALLER, W., The Rise of Puritanism
JORGENSON, J., Saint Catherine of Siena
LIETZMANN, H., The Founding of the Church Universal
McNEILL, J. T. and GAMER, H., Medieval Handbooks of Penance
WOODHOUSE, A. S. P., Puritanism and Liberty

Science of Religion and Missions:

SOPER, E., The Religions of Mankind
WHITE, H. V., A Working Faith for the World
WIEMAN, H. N., and HORTON, W. M., The Growth of Religion

Psychology, Philosophy, and Science:

ALLPORT, G., Personality: A Psychological Interpretation
BERDYAEV, H., Solitude and Society
LINK, H. C., The Rediscovery of Man
PLANT, J., Personality and the Cultural Pattern
STUART, G., The Achievement of Personality

Religion and Theology:

ANDREWS, C. F., Christ and Human Need
BERTOCCI, P. A., The Empirical Argument for God in Late British Thought

BEVAN, E., Symbolism and Belief
BROWN, W. A., The Case for Theology in the University
CREED, J. M., The Divinity of Jesus Christ
DICKIE, E. P., Revelation and Response
GILSON, E., Reason and Revelation in the Middle Ages
HORTON, W. M., Contemporary Continental Theology
KIERKEGAARD, S., Purity of Heart
MARITAIN, J., True Humanism
MATHEWS, S., The Church and the Christian
MOURRIER, E., A Personalist Manifesto
QUICK, O. C., Doctrines of the Creed

Practical Theology:

BRADLEY, D. J., By Faith
DOLLOFF, E., Maturing in the Ministry
FENN, D. F., Parish Administration
GILKEY, J. G., The Problem of Following Jesus
HOLMES, J. H., Rethinking Religion
JONES, E. DEW., This Great Business of Being Christian
JORDAN, G. R., Adventures in Radiant Religion
LEACH, W. H., The Making of a Minister
MATTHEWS, W. R., Signposts to God
MORRISON, J. (ed.), Minister's Service Book
ROBERTS, R., The Contemporary Christ
STAFFORD, R., A Religion for Democracy
WEBBER, F. R., The Small Church
WHALE, J. S., The Right To Believe

Social Ethics:

AICHHORN, A., Wayward Youth
ANDERSON, N., The Right To Work
BURKHART, R. A., Understanding Youth
COUNTS, G. S., The Prospects of American Democracy
KINCHELOE, S. C., The American City and Its Church
MOLEY, R., Are We Movie Made?
MUMFORD, L., The Culture of Cities
MURRAY, G., Liberty and Civilization
SCOTT-CRAIG, T. S., Christian Attitudes to War and Peace
STRACHEY, J., The Coming Struggle for Power
WOOD, H. G., *et al.*, The Kingdom of God and History

Music:

LORENZ, E., The Singing Church

Religious Education:

HAUGAN, R., Christmas (Vol. VIII)
MURRAY, A. L., Psychology for Christian Teachers

Drama, Biography, and Literature:

EASTMAN, F., Men of Power (Vol. II)
MCGIFFERT, A. C., JR., Young Emerson Speaks
MASARYK, C., Masaryk on Thought and Life
OATES, W., and O'NEILL, E., The Complete Greek Drama (2 vols.)
SLATER, J. R., Recent Literature and Religion
VAN DOREN, C., Benjamin Franklin

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